Gleanings

OR,

A Collection of diverse Remarkable Passages,

BOTH

Ancient and Moderne.

Many of them relating to *our late troublesome Times.*

Published by a willer to Truth.

The second Edition with many Additions.

LONDON,
Printed by *R. Ibbitson*, and are to be sold by *Anthony Williamson* at the Queens Armes in St. *Pauls* Church yard, neer the West End.
M DC L I.

This *Book* belongs to
The New-England-*Library*,
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G Prince Sudbury 3 June 1.1713. E
Ent. Mar. 28, 1935

To the Reader.

Reader,

THe Heart of man is unconfined in all its sublunary objects, and it is like to His Understanding, which cannot be satisfied. The more the Heart possesseth, the more by Nature it desireth: And the more we understand, the greater is our indeavour to increase that Understanding. That which only gives most satisfaction either to the Heart or to the Understanding, is

Variety: The variety of Objects doth delight the Eye, and the variety of Knowledge doth tranſport the Mind, and in the contemplation of it, doth nobly affect it, though it can no way abſolutely content it.

I have therefore indeavoured in this Book, to give thee abundance of Delight, by giving thee abundance of Variety. Thou ſhalt find in one peice a Collection of the moſt acute ſayings of all variety of men, from the Scepter to the ſpade. And that not taken from the repeated

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ed Traditions of outworn Antiquity, but the greateſt part collected from ſeveral paſſages even in our Age, and Memory, where thou ſhalt find many of them to be Divine, many Morall, ſome Satyricall, but all Remarkable, Witty, and Profitable, and which is preſumed will give thee far better ſatisfaction both in the Novelty, and the choyceneſſe of it, then any Book which in this nature hath hitherto been extant.

Robert Groves.

GLEANINGS:

OR,

A Collection of ſome memorable paſſages.

Neither proſperity nor adverſity ſhould make us to deny CHRIST.

THeodoret reports of one *Hormiſda* a Noble man in the King of *Perſia's* Court, who becauſe hee would not deny Chriſt, he was put into ragged clothes, deprived of his honours, and ſet to keep the Camels : After a long time, the King ſeeing him in that baſe condition, and remembring his former fortunes, hee pityed him, and cauſed him to be brought into the

Palace, and to be cloathed againe like a Nobleman, and then perſwades him to deny Chriſt; whereupon, the Chriſtian preſently rends his ſilken clothes, and ſayes, If for theſe you think to have mee deny my faith, take them againe; and ſo hee was caſt out with ſcorne.

Death to be much remembred.

The *Egyptians* in the middeſt of their Feaſts, uſed to have the Anatomy of a dead man ſet before them, as a *memorandum* to the gueſts, of their mortality. And therefore are Church-yards, and places of buriall, adjoyned to Churches, and the moſt publike places, that men, women and children, by the continuall beholding of skuls, bones, graves, and burialls, might be put in mind of their end.

A brave act of Clemency.

Auguſtus Cæſar underſtanding of a conſpiracy, that L. *Cinna* plotted againſt him, which was to murder him as he was at Sacrifice; *Auguſtus* ſent for him, and before all his friends expoſtulated the matter with him; but *Cinna* having nothing to ſay for himſelfe, the Emperour ſaid thus to him, That life which once I gave thee as an Enemy, I now give thee as a Traytor and Parricide; let true friend-

friendſhip from this day be between us; and let us ſtrive which of us two have the better faith, and whether I have given thee life, or thou received it with greater confidence.

A good Law againſt Projectors.

The *Thurians* had a Law, That whoſoever went about to aboliſh an old Law, or eſtabliſh a new, ſhould preſent himſelfe with a rope about his neck before the people, that if his invention were not approved, he might preſently be ſtrangled.

The glory of the World a meer Fable.

When *Auguſtus Cæſar* (who had been Emperour fifty yeeres, and lived in much pompe and glory) was to dye, he ſaw, all that he had enjoyed to be but a meer Fable; for thus hee ſaid to them that were about him, Have not I ſeemed to have acted my part ſufficiently in this Fable of the World? *Annon perſonam meam in hoc mundi Fabula ſatis commode egiſſe videor? valete ergo & plaudite.*

Juſtice how to be qualified.

The Græcians placed Juſtice betwixt *Leo* and *Libra*, to ſignifie, That as there muſt be indifferency in determining, ſo there ought to be courage in executing. And the Ægyp-

tians reſembled Juſtice to a blind man without hands; blind, that he might not reſpect the perſon of any man; and without hands, that he ſhould not receive bribes.

An example of excellent Juſtice.

A Citizen of *Comun* in the Dukedome of *Farrara*, being caſt into priſon upon ſuſpition of Murder, his wife could get no promiſe of his deliverance, unleſſe ſhee would give the Captaine, whoſe priſoner hee was, 200. Ducats, and yeeld her body to his pleaſure; which, with the conſent of her husband, ſhe did; but after the Captain had his deſire, he notwithſtanding put him to death: The Duke *Gonzala* hearing of it, commanded the Captaine to reſtore the 200. Ducats to the Widow, with an addition of 700 Crownes; then he enjoyned him to marry her preſently. And laſtly, before hee could enjoy his new wife, the Duke cauſed him to be hang'd for his Treachery.

The rare piety of the young L. Harington.

It is recorded of that young, but truly Noble Lord *Harington*, that he prayed not onely twice a day in ſecret, but twice with his ſervants likewiſe in his chamber, beſides the joyning at the appointed times of Prayer in the

the Family; hee meditated every day upon ſuch Sermons as he had lateſt heard; every Lords day morning he would repeat the Sermons that he had heard the Sabbath before, and at night, thoſe he heard that day.

Two learned Fryers.

Two Fryers diſputing how many Worlds God made? One of them affirmed, that there were ten worlds, quoting that Text in *Luke*, *Annon decem facti ſunt mundi*? The other, looking into the Text, replyed, *Sed ubi ſunt novem?*

The Devill rebukes ſinne.

Seneca in his Writings inveighs very bitterly againſt covetous deſires, and worldly-mindedneſſe, and yet in the ſpace of foure yeers, hee gathered together ſo many millions of Seſterces, that they amounted to the ſum of 2343750. l. of our money, as Mr. *BrierWood* hath caſt it up.

But three Kings in Chriſtendome.

Maximilian the Emperour was wont to ſay, that there were but three Kings in his time; firſt, the King of *Spaine*, who was a King of men, becauſe he uſed his Subjects as men, not like beaſts: Secondly, the King of *France*, who was King of Aſſes, for the immoderate

exactions hee took of them: And thirdly, himſelfe, who was a King of Kings, becauſe his people would doe what they liſted.

Baſils brave reſolution.

When *Valens* the Emperour ſent his Officer to *Baſilius*, ſeeking to turne him from the Faith, he firſt offered him great preferments, but *Baſil* rejected them with ſcorne; Offer theſe things, ſaies he, to children: Then hee falls to grievous threatnings: Threaten, ſaies he, your purple Gallants, that give themſelves to their pleaſures.

Falſe worke, falſe wages.

The Emperour, *Charles* the Fourth, making warre againſt the Duke of *Auſtria*, and finding himſelfe too weak, ſends privately for three of the Dukes chief Gentlemen, promiſing them great ſummes of money, if they would perſwade the Duke to returne home; which they undertook, and ſo prevailed with the Duke, that hee gave over the warre for that time. Shortly after, the Gentlemen came to the Emperour, for the money he had promiſed: The Emperour gave them great bags full of golden Ducats, but all counterfeit, whereof they afterward complained to the Emperour, who bade them bee gone like knaves;

knaves; ſaying, *That falſe worke, muſt have falſe wages.*

A juſt reward of Treaſon.

Solyman the Turkiſh Emperour, imploying a Chriſtian to betray the *Rhodes*, promiſed to give him his Daughter to wife, if he did the buſineſſe: The ſervice being done, the Traytor demanded what was promiſed; the Turk commanded his Daughter to bee brought forth in ſtately manner, as if ſhee were to bee married, ſaying to him, Foraſmuch as thou art a Chriſtian, and my daughter a Mahumitan, you cannot ſo live quietly or comfortably together, and I am loath to have a ſonne that is not a *Muſelman* both without and within; and therefore, 'tis not enough that thou abjure Chriſtianity, (as many of you will doe upon leſſer occaſion) but you muſt pull off your skin, which is baptized and uncircumciſed; which hee commanded to bee done, and then promiſed him, that if there came a Mahumitan skin in room of the Chriſtian, he ſhould have his Daughter, but not before.

Too much proſperity dangerous.

St. *Ambroſe* comming into a rich mans houſe who boaſted that he had never felt any

adverſity in all his life, ſaid to his friends, we muſt not ſtay here, leſt wee periſh with this man: They were no ſooner out of doores, but the earth opened and ſwallowed up the houſe, Maſter and all.

The uncertainty of worldly proſperity.

Cræſus was ſo puft up with his great riches and outward glory, that he boaſted himſelfe to be the happieſt man that lived; but *Solon* told him, That no man was to be accounted happy before death: *Cræſus* little regarded what *Solon* had ſaid unto him, untill he came by miſerable experience to find the uncertainty of his riches and worldly glory, which, before, he would not beleeve; for when hee was taken by King *Cyrus*, and condemned to be burnt, and ſaw the fire preparing for him, then he cryed out, *O Solon, Solon*; *Cyrus* asking him the cauſe of that outcry, hee anſwered, that now hee remembred what *Solon* had told him in his proſperity, *Nemo ante obitum fœlix*, That no man was to be counted happy before death.

A noble act of faithfull Courtiers.

Lewis the eleventh of *France*, going about to eſtabliſh ſome unjuſt edicts, when ſome of his chiefe Courtiers perceived his drift, they

they went all together to him in red Gownes; The King asked them what they would? The Prefident *La Vacqueri* anſwers, We are come with a full purpoſe to loſe our lives every one of us, rather then by our connivency any unjuſt Ordinance ſhould take place: The King being amazed at this anſwer, and at the conſtancy and reſolution of thoſe Peeres, gave them gracious entertainment, and commanded, that all the former Edicts ſhould bee forthwith cancelled in his preſence.

Laviſh vowes are but ſleightly performed.

A Mariner in a great ſtorme prayed to the Virgin to deliver him, and vowed to give her a wax Candle as big as his Maſt; but when the danger was over, he told his Companions, that now one of eight in the pound ſhould ſerve her turne.

A Souldier of a pious and publick ſpirit.

'Twas a Noble Spirit that acted in one *Terentius*, a Captaine of the Emperour *Valens*, who being returned out of *Armenia* with a great Victory, the Emperour bad him aske a reward; hee asked onely that hee would be

be pleaſed to grant to thoſe of the Chriſtian Religion, one publick Church in *Antioch*, and although the Emperour were angry, and tore his Petition, bidding him aske ſomething elſe, yet hee perſiſted in this, and refuſed any other reward for all the ſervice hee had done.

Height of Malice.

One having gotten his enemy at an advantage, firſt cauſed him to ſpeak blaſphemy in hope of life, and then ſtab'd him, boaſting when he had done, that he had made his enemy loſe both body and ſoule.

A fit reward for Treaſon.

Camillus having beſieged the *Falerians*, the Schoole-maſter trained all the youth of the City, as far as the Roman Watch, of purpoſe to betray them to the Romans their enemies; the Schoolmaſter being taken with his Schollers, and brought before *Camillus*, received this anſwer, That a worthy Captaine ſhould ſeek victory by truſting to his owne valour, and not by anothers villany; and ſo commanded him to be ſtript, and his hands bound behind him; his Scholars were ſent back to their parents, with rods in their hands, whipping their Maſter before them; for which noble act,

act, the *Falerians* ſubmitted themſelves to the Romanes.

Hee that hath no children, thinks all fond Parents fooles.

Ageſilaus did uſe to play with his children when they were little, as to ride on Hobby-horſes, &c. A friend of his taking him in the manner, rebuked him; But *Ageſilaus* intreated him to ſay nothing, till he had children of his owne.

Our late Biſhops were true Prophets.

When King *James* came firſt into *England*, he was much petitioned to aboliſh the Ceremonies uſed in the Church, whereto he ſeemed indifferently inclined: But the Biſhops lay at him continually, by no meanes to hearken to the Puritans, often harping upon this ſtring, *No Ceremony, no Biſhop; No Biſhop, no King*; which (bleſſed be God) is now come to paſſe.

The Clergy of Rome had good cauſe to be angry with Luther.

A *German* Prince askt *Eraſmus*, what hee thought of the Doctrine of *Martin Luther*: *Eraſmus* anſwered, That the Doctrine was good enough, but that it pincht too much upon

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upon the Monks bellies, and the Popes prerogative.

A ſad Story.

A Fryer preaching upon theſe words, *Vinum non habent, i.e.* They have no wine; he divides the Text into two parts: Firſt, here is *Vinum, ibi optimus liquor.* Secondly, *Non habent, ibi peſſimus clamor*; of the firſt part, he ſpake very largely; but when he came to the ſecond, he brake off abruptly.

Gods Mercy to England, *ſince it was a Common-wealth.*

From the firſt of King *James*, to the laſt of King *Charls*, *England* was ſeldom free from the Plague, but now (God be praiſed) the Land is free from that judgement, and our *London* Bils of Mortality have given in of the Plague none, for many weeks together.

Proſperity needs ballancing with ſome Adverſitie.

Newes being brought to *Philip* of *Macedon*, all in one day, of many good ſucceſſes, as firſt that hee had got a prize at the Olympian Games; next, that his Generall *Parmenio* had overcome the *Dardonians*: Thirdly, that his wife *Olympia* was delivered of a Sonne; lifting

up

up his hands to Heaven, he ſaid, O yee Gods ſend me ſome moderate misfortune to countervaile ſo great proſperity.

The ſword of the Souldier knows not the goods of their friends, from the goods of their enemies.

When the Citizens of *Papia* in *Italy* were at diſſention, by reaſon of the Faction between the *Guelphs* and the *Gibellines*, the *Gibellines* procured a favourer of theirs, called *Facinas Cajus*, to aſſiſt them, covenanting that hee ſhould have the goods of *Guelphes* for his labour; but he being once come into the City, and prevailing, he ſpared the goods of neither of them; whereupon the *Gibellines* complained, ſaying, that their goods were alſo ſpoiled; hee anſwered them, that indeed they themſelves were *Gibellines*, and ſhould bee ſafe, but their goods were *Guelphes*, and ſo belonged to the Souldiers. And ſo it may fall out to them who have bin unfaithful to God, Religion, and their Country, though they themſelves may prove to be Catholikes, yet their goods and places of preferment may be counted Hereticks.

Labour good both for body and ſoule.

The Heavens move, and are pure; the earth ſtands ſtill, and is full of dregs; the induſtrious man hath no leiſure to ſinne; the idle man hath neither leiſure nor power to avoid ſin; Labour then is as wholſome for the ſoul, as 'tis profitable for the body.

Live-well and Dye-well are Twins.

Living and Dying well are Twins, daughters of grace, like *Lea* and *Rachel*; and therefore, as *Jacob* could not enjoy his *Rachel*, till he had married *Leah*; So all muſt firſt live well, which is tedious and unpleaſant, before they can dye well, which is beautifull and faire. Thus the two Temples in *Rome* of Honour and Vertue, were ſo contiguouſly built, that no man could goe into the Temple of Honour, before he went into the Temple of Vertue.

A penance for Drunkenneſſe.

A Monke of *Prague* that had lived all his time in a Cloyſter, knowing little of the faſhions of the world, was at length appointed by his Superiour, to receive Confeſſions; which hee did of all ſuch as came to him, and he enjoyned penance according to the nature

nature of the ſins that were confeſt: amongſt the reſt, there came one which made confeſſion, that he was guilty of Drunkenneſſe. The Fryar askt the Penitent, what kind of ſinne that was? The man told him that it was drinking too much ſtrong drink; but the Fryar, having no experience of it, put off the mans penance to another time, and in the interim he gate a good quantity of ſtrong Liquor into his chamber, where he ſo handled the matter, that he ſtole himſelf drunk, which (he being but a novice that way) made him very ſick for a time: when the man came to him again for his penance; the Fryar enjoyned him to be drunk againe; and ſo, ever after he appointed all that confeſt drunkenneſſe, no other penance, but to be drunk againe; ſuppoſing, that to be drunk had puniſhment enough in it ſelfe.

The power of Preaching.

As the walls of *Jerico* fell downe by the Trumpets of the Prieſts, ſo the ſtrong holds of Satan are overthrowne by the Miniſtery of the Word.

A fit Embleme for over-curious women.

Mercury being to make a garment for the Moone, could never fit her, but either it would

would be too big, or too little, by reaſon ſhe was alwayes increaſing, or decreaſing. This may be the Embleme of ſome women, whoſe curioſity, about their clothes, can hardly be ſatisfied.

To ſpeak well, a hard leſſon.

One comming to a Holy man, deſired him to learne him ſome good Leſſon; the good man bade him endeavour to ſpeak well, and when he had learned that, to come to him againe, and he would give him another Leſſon: The Holy man meeting afterward with his Scholler, asked him, if hee had learned his Leſſon? He anſwered, no; ſaying, it was ſo difficult, that he knew not when hee ſhould learne it.

They that ſpend their eſtate in Luxury, deſerve no pitty.

It is reported of *Alphonſus* King of *Arragon*, that when a Knight of his had conſumed a great patrimony by luſt and luxury, and beſides ran into debt, and being to be caſt into priſon by his Creditors, his friends petitioned the King for him: The King anſwered, that, if he had ſpent ſo much money in the ſervice of his Prince, or for the good of his Country, or in relieving his kindred, I would have hearkned to you, but ſeeing he hath ſpent ſo much

much upon his body, 'tis fit his body ſhould ſmart for it: So when we look up to God for mercy in our diſtreſſe, and the comfort of the creatures have forſaken us, he may juſtly anſwer; If you had ſpent that abundance of the creature which I afforded you, in my ſervice, or for the good of my people, I would have heard you, but now it is juſt you ſhould be left in your diſtreſſe; and that ſo much pleaſure as you have had, ſo much miſery ſhould follow; according to *Abrahams* ſpeech to the rich Glutton, *Luk.* 16. 25.

The Sermon is not done untill it be practiſed.

A Lady that was not her ſelfe at Church that day, ſeeing her man come home, askt him, if Sermon were done? He anſwered no. Why then, ſaid ſhe, doe you come away? He anſwered, that though the Preacher had done ſpeaking, yet the Sermon was not done, till the hearers had practiſed it.

Tyrants are Gods Rods, which he caſts into the fire when he hath done with them.

Cæſar having bathed his ſword in the blood of the Senate, and his owne Countrey-men, is after a while, miſerably murdered in the Senate by his owne friends *Caſſius* and *Brutus*; to ſhew unto Tyrants, that the higheſt ſtep of

their greatneſſe is tyed to a halter; and that they are but the ſcourges and rods of the Almighty, which he will caſt into the fire, as ſoon as he hath done with them.

Though Kings Crownes ſit light upon their heads, yet oftentimes they lye heavy upon their Conſciences.

Philip the third of *Spaine*, whoſe life was free from groſſe evils, profeſſing that hee would rather loſe all his Kingdomes, then offend God willingly; yet being in the Agony of death, and conſidering more thorowly of his account he was to give to God, feare ſtruck into him, and theſe words brake from him; Oh, would to God I had never reigned! Oh, that thoſe yeares I have ſpent in my Kingdome, I had lived a private life in the wilderneſſe! Oh, that I had lived a ſolitary life with God! how much more ſecurely ſhould I now have dyed? how much more confidently ſhould I have gone to the Throne of God? what does all my glory profit me? but that I have ſo much the more torment in my death.

Chriſtians lives ſhould anſwer Chriſts rules.

Ponormitan having read the 5, 6, and 7. Chapters of *Matthew*, and comparing the lives of peo-

people with thoſe Rules of Chriſt, ſaid, that either that was no Goſpel, or the people no Chriſtians.

A triumphant Conquerour becomes a patient ſufferer for Jeſus Chriſt.

Trajane the Emperour had ſent *Euſtochius*, one of his chiefe Captaines, againſt the Barbarians, who having vanquiſhed them, returned home: The Emperour being very joyfull at this newes, goes to meet him, and brings him gloriouſly into the City: Now was a time for *Euſtochius* to enjoy the Emperours favour, and what he could deſire; but at this time, this very day, refuſing to ſacrifice, with the Emperour to *Apollo*, hee ſuffers the Martyrdome of himſelf, his wife, and his children; even now denyes all his preſent pomp and glory, for Chriſt.

A witty Anſwer of Aquinas *to the Pope.*

Thomas Aquinas comming before Pope *Innocent* the third, in whoſe preſence a great quantity of gold was telling; The Pope ſaid to him, Thou ſeeſt *Thomas*, the Church cannot ſay now, as at the beginning, *Silver and Gold have I none*; To which *Aquinas* replyed, True, Holy Father, nor can the Church ſay now, as

it did then to the Cripple, *Riſe up and walke.*

The world will be ſure to keepe Chriſt poore enough.

The Church of *Canterbury*, before the diſſolution of Abbies, had three ſeverall Shrines, or Altars, one dedicated to Chriſt, another to the Virgin *Mary*, and a third to *Thomas a Becket*; when theſe things were aboliſhed, there was found in the Leger book of that Church, the yearly oblations made to thoſe ſeverall Shrines; As thus:

Item, the Oblations offered to the Virgin, this yeare, 63. l. 5. s. 6. d.

Item, to the Shrine of St. *Thomas Becket*, 832. 12. 3. ob.

Item, to our Saviours Shrine the ſame year, 3. 2. 2. 0.

Item, the next year, to the bleſſed Virgin, 4. 1. 8. q.

Item, the ſame yeare, to Saint *Thomas*, 954. 6. 3. 0.

Item, to our Saviour, *pro hoc anno* 0. 0. 0.

So that, if that world had continued but a little longer St. *Thomas a Becket* would have undone both Mother and Sonne.

They

They that ſleight Chriſt, ought to be lightly eſteemed.

Amphilochius a Biſhop, comming into the preſence of the Emperour *Archadius* and his ſon, who was then partner with his father in the Empire, ſaluted the father with all reverence, but ſleighted the ſon; whereat the father taking great diſpleaſure, demanded the reaſon why he ſo ſleighted his ſonne? The Biſhop anſwered, becauſe he hath neglected the eternall Sonne of God, (he being at that time a profeſſed Arrian) whereupon the Emperour received the Biſhop againe into favour, and baniſhed all Arrians out of his Dominions.

Policy ſafer then flattery and plain-dealing.

The Lyon being charged with a ſtinking breath, and meeting with an Aſſe, would know his opinion, who plainly told him that it ſtunck abominably; whereupon the Lyon teares him in pieces for being ſo bold: next, he meets with a Spaniell, of whom hee demands the like, who ſaid, he never ſmelt a ſweeter breath in all his life; the Lyon preſently teares him in pieces for his flattery: Laſtly, he meets with a Fox, whoſe opinion being likewiſe demanded, hee ſaid, that hee

had got ſuch a cold that he could not ſmell; and ſo Reynold ſcap't. Great men ſeldome like plaine-dealing, and wiſe men never love flattery.

The beſt Sacrifice.

When the *Athenians* would know of the Oracle, the cauſe of their often unproſperous ſucceſſes in Battaile againſt the *Lacedemonians*, ſeeing they offered the choyſeſt things they could get, in Sacrifice to the Gods, which their enemies did not; the Oracle gave them this anſwer, That the Gods were better pleaſed with their inward Supplication, without ambition, then with all their outward pomp in coſtly Sacrifices.

Cardinall Woolſeys Father was a Butcher of Ipſwich.

Will Summers, that was firſt Cardinall *Woolſeys* foole, hearing that his Maſter was like to be Pope, came running to the Cardinall, and with great expreſſions of joy, told him what he had heard; Why art thou ſo over-joy'd at this newes, ſaid *Woolſey*, to his Foole? Marry, quoth *Will*, becauſe I hope that when you are Pope, you will doe as St. *Peter* did when hee was Pope; what was that, ſaid the Cardinall? why, St. *Peter*, when he was Pope he brought in Lent, and all the Faſting dayes, becauſe

becauſe his father and brothers were Fiſhermen; and I hope, when you are Pope, you wil put them all downe, becauſe your father and brothers were Butchers.

Some can better rule then be ruled.

Complaint being made to *Henry* the 8. of the Earle of *Kildare*, that he was ſo troubleſome, that all *Ireland* could not rule him: No, ſaid the King, then ſhall hee rule all *Ireland*; and ſo made him L. Deputy of that Kingdom.

The Church ſtood in need of a Luther.

Charles the Emperor was wont to ſay, That if the Popes Prieſts were ſuch as they ought to have been, they had not ſtood in need of a *Luther*.

Three dogs to be kept out of the Pulpit.

Luther was wont to ſay, that a Preacher ſhould beware of bringing three dogs into the Pulpit with him, Pride, Covetouſneſſe, and Envy.

Luther would not be ſatisfied with a temporall reward.

Luther being at one time, in ſome wants, it hapned that a good ſum of money was unexpectedly ſent him, by a Noble man of *Germany*; at which, being ſomething amazed, hee ſaid; I feare, that God will give me my reward here; but I proteſt, that I will not be ſo ſatisfied.

Mutability of Fortune.

Seſoſtris having taken many of his neighbor Kings priſoners, made them to draw his Chariot by turnes; it hapned that one of theſe Royall Slaves, as he was drawing in the Chariot, had his eye, almoſt, continually fixt on the wheeles, which *Seſoſtris* obſerving, askt him why hee lookt ſo ſeriouſly upon the wheeles? Hee anſwered, that the falling of that ſpoke loweſt which was even now higheſt, put him in mind of the inſtability of Fortune; *Seſoſtris* duly weighing the Parable, would never be drawne ſo againe.

An Indian would not goe to Heaven, becauſe he heard that the Spaniards went thither.

An Indian Prince, being perſwaded by the Spaniſh Fryers to be baptized, and become a Chriſtian, demanded firſt, what place was appointed after this life, for ſuch as were baptized? They told him, Heaven. Then he askt them, whither ſuch went that were not baptized? They anſwered him, to Hell. Then he would know, to which of theſe places the *Spaniards* went, when they dyed? They ſaid, to Heaven: Then ſaid the Indian, let me goe to Hell, if the *Spaniards* goe to Heaven; for I deſire

deſire not to come where ſuch cruell people be. And indeed the *Spaniards* cruelty towards the poor Indians, was moſt intollerable.

Continuall happineſſe, is the greateſt unhappineſſe.

Nihil eo in fælicius cui nihil infælix contigit; to be alwayes in felicity, is the greateſt infelicity; for (beſides that continuall pleaſures glut the ſences) hee wanteth many improvements of his wiſdome, many tryalls of his faith, many exerciſes of his patience, many incentives of his zeale, many preſervatives againſt ſinne, and many arguments of Gods love.

Chriſt weeping over Jeruſalem.

Chriſt wept over *Jeruſalem*; ſo did *Titus*; and ſo did *Marcellus* over *Syracuſe*; ſo alſo did *Scipio* over *Carthage*: But they ſhed teares for them whoſe blood they were to ſhed, but Chriſt for them who were to ſhed his blood.

Magiſtrates and Phyſicians muſt not kill too many.

Seneca adviſeth Magiſtrates to let the clap fright all, but the Thunderbolt to ſtrike but a few; for (ſaid he) it is as great a ſhame for a Magi-

Magiſtrate, as for a Phyſician, to have many dye under his hand.

Ingratitude.

Ingratum ſi dixeris omnia dixiſti; for what is Religion, but gratitude to God? What is piety, but gratitude to Parents? What is loyalty, but gratitude to Princes? What is Charity and friendſhip, but gratitude to our Neighbours?

Affections infectious.

Our vitious Affections are ſo many dangerous infections of the minde; for anger is a fit of phrenſie; feare, a ſhaking Feaver; Ambition, a wind-Collick; Malice, an Impoſtume; Faction, a Convulſion; Envy, a Conſumption; Security, a dead Palſey; Luſt, an impure itch, &c.

Many are ſpiritually ſick, and know it not.

As a man may take infection, or receive ſome bruiſe inwardly, or ſpring a veyne, and yet know not of it, till it be too late: So a man, that maketh great ſhew of Religion, carrieth a great appearance of Sanctity, both in publike and private, and feeles no inward griefe of conſcience, yet may have taken ſome infection of Hereſie, or have in him ſome paſſion of malice, or bruiſe of faction, or rupture

of

of Schiſme, or corrupt humours of Luxury, may daily decay in grace, and be in a ſpirituall conſumption, and yet perceive it not.

Satans greateſt advantages againſt us, are from our ſelves.

Satan ever works upon advantages, ſayles with the wind, and bows us that way we incline of our ſelves; for if our knowledge be weak, he tempts us to errour; if our Conſciences be tender, to ſcrupuloſity, and too much preciſeneſſe; if our Conſciences be large, to carnall ſecurity; If we be bold-ſpirited, to preſumption; If timerous, to deſperation; If flexible, to inconſtancy; If ſtiffe, to Hereſie, Schiſme, or Rebellion.

Humanity a good help to Divinity.

Abraham did firſt company with *Hagar*, before he could have iſſue by *Sarah*: *Hagar* (ſaith *Philo*) is ſecular and humane Learning, with which, we muſt have to doe before we can expect fruit from *Sarah*, that is, the ſtudy of Divinity: Thus *Cyprian* by his Rhethorick, *Tertullian* by the Civill Law, *Juſtin Martyr* and *Origen* by Philoſophy, *Baſil* by Phyſick, *Auguſtine* by Logick, *Euſebius* by Hiſtory, *Prudentius* by Poetry, *Greg. Nazianzen*, *Jerome*, and others, by their exquiſite ſkil in Arts and Languages, nigh-

mightily improved their ſacred Talent of Scripture knowledge.

This Scholler deſerved a cup of Wine to his Fiſh.

A young and pregnant Scholler, who was Nephew to *M.* Archbiſhop of *Canterbury*; the Biſhop ſent him, from his owne Table, a diſh of Fiſh, and bade that he ſhould make him a paire of Verſes, *extempore*, upon that ſubject, which the Scholler preſently did in this manner.

Mittitur in diſco mihi piſcis ab Archiepiſco
Po non ponatur, quia potus non mihi datur.

The Arch-Biſhop, and they that were at Table with him, laughed heartily at the conceit; but one Gentleman, who underſtood not Latin, wiſht it had been in Engliſh, that hee might have laught with them; whereupon, the paper was ſent back to the Scholler, that he ſhould turn it into Engliſh, which he did thus:

There was ſent me fiſh, in a diſh, from the Arch-Biſh Hop was not here, becauſe he ſent no Beere.

Dangerous ſinning againſt Conſcience.

Learned Doctor *Willet* in his Comment upon *Leviticus*, relates a ſtory of one *Richard Turvin*, of *Tickill* in *Yorkeſhire*, Mercer, a man of

of good eſtate, who being indebted to Maſter *Edward Wright*, ſince Alderman of *London*, the ſum of ſeventy nine pound, eleven ſhillings, and three pence, gave a Bill of his hand for the payment thereof, to Mr. *George Hadley* of *London*, Grocer, who was then a dealer for Mr. *Wright*; this Bill being negligently caſt by, was fraudulently catcht up by *Turvin*, who after came at the time, and to the place in the Bill mentioned, but tendered no money. This debt was afterward demanded of him, but he pretended payment made, and his Bill re-delivered thereupon; and ſo perſiſting, a ſuit was commenced againſt him, and tryed before Sir *Nicholas Hide*, Lord Chiefe Juſtice of *England*, in the *Guildhall* of *London*, in Trinity Terme, 1629. where two ſonnes of *Belial*, by name *Holbeck* and *Rogers*, Porters of *Gaineſborough* in *Lincolnſhire*, were produced, who depoſed that they ſaw the money paid, and ſo the day was *Turvins*: Since which time, Mr. *Hadley* often meeting him, and charging him with this notorious fraud, his manner was, with oathes and fearefull imprecations, to face it out; but Mr. *Hadley* replying, that his conſcience called him lyar and perjur'd wretch; preſently, upon the name of Conſcience, hee would flee from him; but (alas poore man) this his conſcience he could neither *fugere*, nor

nor *fugare*, flee, nor put to flight. It pleaſed God, now lately, to lay his hand upon him by ſickneſſe, and withall to touch his galled conſcience; then follow fearefull terrours, anguiſh of minde, and horrible affrights; he cryeth out, that he ſaw the Devill ſtand before him, threatning to teare him in pieces, with other deſperate and dolefull words; and amidſt this perplexity, he confeſſed the whole paſſage of this buſineſſe, with all the circumſtances; with ſome other of this kind; ſaying, that there can be no peace nor ſafety for him, till reſtitution be made to every one whom he had wronged; and thereupon hee took order, that full ſatisfaction ſhould bee given, both for the debt and charges of ſuit.

A Wounded Conſcience who can bear?

The ſame Author, in the ſame Booke, relates of a friend of his, who had a Prentice that proved falſe to him, and at laſt ran away from him: But ſome three or foure and twenty yeares after (being all that time terrified in Conſcience, as himſelfe told this relator) he came a great Journey, to finde his Maſter, and give him ſatisfaction.

A conteſt about our modern Languages.

Sir *Tho. Moore*, ſometimes L. Chancellor of *England*, being at an Emperial Diet in *Germany*, where moſt of the Princes of Chriſtendome at that time had their Embaſſadors; It hapned that one night they were altogether entertained at a great ſupper; at which, a diſcourſe aroſe about the Language of their ſeverall Countries, which of them ſhould be the beſt; The *Spaniſh* Embaſſador contended hard for his, as being the moſt lofty: The *French* pleaded ſtrongly for the *French* Tongue; and ſo did every one of the reſt, according as his affection to his native country led him; among whom, Sir *Thomas Moore* was not wanting to advance the credit of the Engliſh Tongue, but at laſt the buſineſſe grew to this reſult, by a generall conſent, that that language which was hardeſt to pronounce, was the beſt; then every one began to propound the hardeſt words of their ſeverall Countries, which Sir *Tho. Moore*, being a generall Linguiſt, could eaſily pronounce; then it came to his turne to propound ſome *Engliſh* word, to try the reſt of the Embaſſadors, which was *Thwick Thwack*, wherewith they were all gravelled, one cryed *Twick Twack*, another *Tick Tack*, a third *Whick Whack*,

but not one of them could pronounce *Thwick Thwack*; and ſo Sir *Thomas* carried it hard, born for the *Engliſh*.

Sinfull fruits never laſt long.

Creſſus did not long enjoy the fruit of his Covetouſneſſe, for being ſlaine in warre, melted gold was poured downe his throat, by the *Parthians*. *Julius Cæſar* enjoyed not long the fruit of his Ambition, for he had 25. wounds given him in the Senate, whereof he inſtantly dyed. *Heliogabalus* enjoyed not long the fruit of his pleaſure, for he was ſlaine, and thrown into a Jakes. *Dionyſius* did not long enjoy the fruit of his Sacriledge and Tyranny, for he was glad to change his Scepter into a Feruler, and turne Schoolemaſter for his maintenance. *Achan* ſpent not his wedge of gold, nor wore his *Babyloniſh* garment, but was ſoon ſtripped of both. *Ahab* and *Jezabell* purchaſed a Vineyard with the blood of the owner, but they preſently watered it with their own blood. *Belſhazzar* had ſcarcely ſwallowed downe the Wine he carrowſed in the bowles of the Sanctuary, when hee ſaw his doome written on the wall. The rich man in the Goſpel had no ſooner ſaid, *Soule eate and drink and be merry*, but he heard a voyce, ſaying, *Thou foole, this night ſhall thy ſoule be required*. The rich Glut-

Glutton fared delicately, and went bravely every day, but the next newes you heare from him, is of his being in Hell, crying out that he is miſerably tormented: And *Judas* fitted a halter to hang himſelf, with the ſame hands he took the money for betraying his Maſter.

How to pacifie Gods Wrath.

Themiſtocles underſtanding that King *Admetus* was highly diſpleaſed with him, hee gate up the Kings young ſonne in his armes, and ſo treated with the Father, and thereby pacified his wrath: So ſhould wee come to the King of Heaven, with his Sonne Chriſt in our armes.

The Devils cunning in leaving Jobs wife.

Gregory obſerves, that the Divel taking from *Job*, his children, ſervants, Cattell, &c. yet left him his wife, which was not out of his forgetfulneſſe, careleſneſſe, or any love or pitty to *Job*, but oneſy to vex and plague him, and drive him to impatienee, and, if it might be, to deſpaire; *Calide cuncto diripuit, calidius adjutricem reſervavit.* And as another ſaith, *Cor mulieris eſt tanquam, gradus ad cor hominis.*

Why Jupiter *is preferred before the reſt of the Gods.*

In the dayes of old, when all the Eſtates of the world, were about to chuſe ſome one of the Gods to be chiefe Ruler over all men: The Prieſts, would chuſe *Apollo* for his wiſdome: The Souldiers, *Mars*, for his valour: The Merchants, *Mercury*, for his negotiating: The Phyſicians, *Eſculapius*, for his cures: But at laſt, they all agreed to chuſe *Jupiter*, becauſe he was the God that came downe into the world, in a ſhowre of Gold.

Godly men leave a bleſſing to their poſterity.

Maſter *Samuel Herne*, famous for his living, preaching, and writing; rich onely in goodneſſe and children; as he lay upon his death-bed, his wife made great moane and lamentation, ſaying, what ſhould become of her little ones, if God took her husband? Peace, Sweetheart (ſaid hee) That God who feedeth the Ravens, will not ſtarve the *Hernes*: which ſpeech of his proved propheticall, for his children were all well provided for, through Gods providence.

Of

Of one that ſaid the Croſſe-row inſtead of a Prayer.

A devout (but very ignorant) *Spaniard*, conceived that he ought to uſe other prayers, in his private devotions, beſides the *Pater-noſters* and *Ave-Maries*; but ſo ſimple was hee, that he knew not how to pray otherwiſe; onely every morning he would kneele downe, and lifting up his eyes and hands to Heaven, deliberately repeat all the Letters of the Alphabet, which having done, he added; And now O good God (ſaid he) put theſe Letters together, that they may ſpell ſyllables, that the ſyllables may make words, and the words ſo joyned, as that they may become ſuch ſence, as may be moſt to thy glory and my good.

Dangerous delaying of Repentance.

Conſtantine had a conceit, that (becauſe Baptiſme waſht away all ſinnes) he would not be baptized till his death-bed, that ſo his ſoule might never loſe the purity thereof, but immediately mount to Heaven; but ſudden death preventing him, he was not baptized at all, as ſome ſay, or onely by an Arrian Biſhop, as others affirme. If any ſhall erroneouſly, upon the ſame ſuppoſition, put off their repen-

tance to the laſt, let them take heed, leſt it either prove none at all, or none in effect.

Balaams wiſh.

One being asked whether he had rather be *Cræſus*, who was the richeſt, but moſt vicious man in the world; or *Socrates*, who was one of the poureſt, but moſt honeſt? anſwered, that in his life he would chuſe to be *Cræſus*, but in his death *Socrates*.

Moſt men are beſt in a low condition.

Pope *Martin* reported of himſelfe, that whilſt he was a Monk, and lived in the Cloyſter, he had ſome evidences for Heaven; when he was a Cardinall, hee began to feare and doubt; but after he came to be Pope, he utterly deſpaired.

How God will try men.

When one was brought before *Tyberius*, who pretended right and title to a Crowne; and *Tyberius* upon long examination, could not detect the Impoſter, nor trap him in his tale; at laſt he began to ſearch the habit and ſhape of his body, and not finding there the ſoftnes and delicacy of a Prince, but the brawnineſſe and ſervile faſhion of a Mechanick, he ſo ſtartled the man, with ſuch an unexpected tryall, as made him confeſſe the truth: So God will deale

deale with thoſe that uſurpe a title to his Kingdome, and prevaricate his Name; he wil not take them on their bare words, or empty profeſſions, but will examine their hands, and if he finde them hardned in the ſervice of ſin, their owne hands ſhall ſtop their mouthes.

Saint Auſtines *robbing of an Orchard made a hainous ſin.*

After Saint *Auſtin* was converted, he began to be exceedingly troubled about the robbing of an Orchard, which he did in his Childehood; this act of his he aggravated againſt himſelfe by many circumſtances: as Firſt, that he was not provoked to it by any need or want, for (ſaith he) I had better at home; Secondly, that he did it in meere contempt of Juſtice, out of a wicked minde; Thirdly, that it was more for the love of theft then of the fruit; Fourthly, that it was done at an unſeaſonable time, in the dead of the night; Fifthly, that there was abundance of Apples at that time in their owne Orchard; Sixtly, that he drew in other boyes to joyne with him, and ſo made them guilty with himſelf; Laſtly, that when they had gotten as many as they could well carry away, they did not eate them, but threw them away to the Hogges.

A miraculous providence.

In the ſecond year of Queene *Mary*, at a place in *Suffolke*, by the Sea ſide, all of hard ſtone and pebble, lying between the Townes of *Orford* and *Alborough*, where never graſſe grew, nor any earth ever ſeen, there chanced ſuddenly to ſpring up, without any tillage, or ſowing, ſo great abundance of Peaſe, that the poor people thereabouts gathered above an hundred quarters, in the month of *Auguſt*, yet there remained ſome ripe, and ſome bloſſoming, as many as were before: This hapned in a time of great ſcarcity.

A pertinent Anſwer, to an impertinent Queſtion.

Euclides the Philoſopher being demanded by one, what kinde of things the Gods were? And what manner of works they moſt delighted themſelves in? Made him this anſwer, That hee was not very familiar with their perſons, nor much acquainted with their purpoſes; onely ſo much he underſtood from them, That above all things, they hated ſuch polypragmaticall Inquiſitors. This is not much unlike St. *Auſtins* anſwer, to one that would needs know, what God did before the World was made? Who was anſwered,

red, That hee was preparing Hell for ſuch buſie Queſtioniſts.

Of one that would not repent in the beginning of his ſickneſſe, leſt he ſhould recover.

Beda tells a ſtory of a certaine great man, that was admoniſhed in his ſickneſſe to Repent, who anſwered, That he would not Repent yet, for if he ſhould recover, his Companions would laugh at him; but growing ſicker, and ſicker, his friends preſſed him againe to Repent; but then, hee told them it was too late; *Quia jam judicatus ſum & condemnatus*; for now (ſaid he) I am judged and condemned.

Ridley *blames himſelf for drinking there where the Goſpel was refuſed.*

Doctor *Ridley* comming to the Lady *Mary* (who was afterward Queen) and offering himſelfe to preach, was refuſed; being gone out of her preſence, one of her ſervants intreated him to drink, which he accepted; but being inwardly checkt for ſo doing, he cryed, I have done amiſſe, to drink in that place, where Gods Word being offered, hath beene refuſed; whereas, if I had remembred my duty, I ought to have departed immediately,

and have ſhaken the duſt off my ſhooes, for a teſtimony againſt this houſe.

Upon Canterbury's great Bell.

OLd Canterbury's *great Cathedrall Bell,*
Never rings out, but gives a fatall knell;
Hes loud, unpleaſant, and harſh jarring ſound,
The noyſe of all our well-tun'd Bells hath drown'd.
She rung ſo lately out in June, ſome doubt
She ſhook great Tom of Lincoln's *clapper out.*
It is reported by the men of Kent,
She ſounds ſuch diſcord, ſhe gives no content.
But that ſhe's ponderous and ſo great, the People
Would gladly have her quite out of the Steeple.
She makes ſuch hideous noyſe with her doome, doome,
As did the Popiſh Bulls that came from Rome.
But ſince ſhe's made of nought but Popiſh droſſe,
She'l ſerve to ring Romes *Catholikes to Maſſe.*

Injuſtice will be repayed at one time or another.

Richard the ſecond, when he was depoſed, and ſhortly after wounded to death, ſaid, My great Grandfather *Edward* the ſecond, was in this manner, Depoſed, impriſoned, and murthered; by which meanes my Grandfather, *Edward* the third obtained the Crowne, and now is the puniſhment of that injury poured upon

The different diſpoſitions of men.

A Father that had three Sons, was deſirous to try their diſcretions, which he did by giving to each of them an apple that had ſome part of it rotten, the firſt eats up his, rotten and all; the ſecond throwes all his away, becauſe ſome part of it was rotten; the third drawes his knife, and picking out the rotten eats that which was good. This may not unfitly be compared to three ſorts of men in our dayes, concerning the diverſity of opinions in theſe times, ſome ſwallow all, good, or bad; others caſt all away, right, or wrong; the wiſeſt ſort try all things, and keep only that which is good.

Affection marres judgement.

If the *Faux* of our Concupiſcence give fire to the Gunpowder of our Appetite, 'twill blow up the parliament-houſe of our Reaſon.

Five pound loſt for want of faith.

A reverend Miniſter of this Land that had many Children, whom he would many times aske what Callings they had moſt minde to; one of his younger Sons would alwaies ſay, that he would be a Merchant; Alas child, replyed his Father, I am a poore man, and ſhall

not be able to give ſo much mony as that Trade requires; but ſtill the boyes minde was to be a Merchant: It hapned one day that this Miniſter and his Wife were invited to a Knights houſe to dinner, where there were ſome Londoners of the Knights friends the ſame time; whereof one, as they ſate at dinner, asked if any at the Table knew of ever a hopefull boy, of honeſt Parents, that were willing to be a Prentice; the Miniſter deſired to know what Trade that gentleman was of, who told him that he was a Merchant; O Sir, ſaid the Miniſter, you Merchants require ſo much with your Prentiſes that tis not for poore men to thinke of putting a childe to your trade; 'Tis true, ſaid the Merchant, we uſually have good ſums with our Prentiſes, but for my part I would take a boy that were religiouſly bred with a ſmall matter; I pray Sir, replyed the Miniſter, what do you meane by a ſmall matter? why ſaid the other, I would take ſuch a childe as I have ſpoken of with twenty pound, though we ſeldome take any under ſeven or eight ſcore pound; well, after dinner this good Miniſter ſingles out his Wife (who had well obſerved the Merchants offer) and ſaid to her; La ye wife, here's providence, this Merchant will take our boy with twenty pound; yea, quoth his wife,

wife, you are ever talking of providence, providence, tis a goodly peece of providence indeed; pray how ſhould we come by twenty pound? the poore man ſneakes away with a flea in his eare, not willing to tempt his wives patience any further, with his diſcourſe about providence; towards night the Miniſter and his wife tooke their leaves of the company, and went home; where they found a Serving-man, who deſiring to ſpeake privately with the Miniſter, delivered him a paper ſealed up, with a token in it from his Maſter, which the good man opening, found in it fifteene twenty ſhillings peeces; he goes immediatly to his wife, and ſhewes her what the gentlemen had ſent them, telling her, that ſhe had loſt five pound clearly for want of Faith.

To be ſenſible that we are dead, is a ſigne of life.

An eminent Miniſter, who was a famous inſtrument of converting many Soules to God, was wont to ſay, that for his own part, he had no other evidence in himſelfe of being in the ſtate of Grace, then that he was ſenſible of his deadneſſe.

A paſſage of providence.

There was another very godly Miniſter whoſe meanes were ſo ſmall that oftentimes he was in great want of neceſſaries for his Family; one morning being Market-day, his wife came to him as he was at his ſtudy, and frowardly enough, ask't him for ſome mony to buy their weekly proviſion; the poore man anſwered, that he had not one penny; ſhe cryed out, then you and your children muſt ſtarve for ought I know; the Miniſter replyed, that he hoped God would provide for them, and perſwaded his wife to ſend her maide into the Market; what to doe trow, cryed ſhe, except ſhe had mony? howſoever let her goe, ſaid her husband; the wife replyed, her maid ſhould not goe without mony; the good man urged his wife againe, and againe to let her maid goe into the Market with her hand basket, as ſhe was wont to doe; at which importunity ſhe ſent her maid as formerly, to make their markets, but without one penny of mony; the wench to ſatisfie her Maſter, went up and downe in the Market a pretty while, till at length a Countryman came to her, and askt if ſhe were not Maſter ſuch a ones maide? who anſwered, ſhe was; I pray then, ſaid he, commend me to your

your Maſter, and give him this ſmall teſtimony of my love (which was twenty ſhillings) and let him ſend ſome body to fetch two buſhels of Wheat, which I have ſet up, at ſuch a ſhop for him; and I pray tell your Maſter, that though he knowes me not, yet I have cauſe to bleſſe God for the good I have received by his Miniſtery; ſo the maid bought ſuch proviſion as ſhe was wont to doe, and carried home the reſt of the mony to her Maſter and Miſtris, and acquainted them with this ſtrange providence and ſeaſonable mercy.

Between greene heads and grey haires,
truth ſuffers much.

Inter juvenile judicium, & ſenile prejudicium veritas corrumpiter; What for herbs in Summer, and toſts in Winter, a man cannot come by what he ſhould have.

Upon a Biſhop of Elies *Tranſlation to* Canterbury.

Lætentur Cæli, transfertur ad Kentum ab Eli,
Cujus in adventum, flent in Kent. millia centum

Rich Parſons need not preach.

A Gentleman meeting with a Miniſters man of his acquaintance, asked him how his Maſter did; Very well Sir, ſaid the man; But *Thomas*, ſaid the gentleman, does thy Maſter preach ſtill, as luſtily as he was wont to doe? yes Sir, replyed *Thomas*, he preaches now and then, though God be thanked he need not; why need he not *Thomas*, quoth the gentleman? marry Sir, ſaid *Thomas*, he is rich enough now, and may give over preaching an't pleaſe him.

A Prayer againſt the Grace of God.

In *Edward* the Sixt's time there happened a ſweating Sickneſſe in *England*, whereof multitudes dyed in a ſhort time; the *Scots* that traded into the Northerne parts of this Kingdome, demanded what diſeaſe it was that ſo many Engliſh-men dyed of? the Country people, that had never knowne any ſuch ſickneſſe before, knew not by what name to call it; but (as 'tis uſuall in ſtrange accidents) ſaid, 'twas by the grace of God; this was preſently carried into *Scotland*, that the *Engliſh* dyed of a new diſeaſe, called, The Grace of God; whereupon the Clergy aſſembled together, and compoſed a Collect, or Prayer againſt

againſt the Grace of God, which was ordered to be us'd on Sundaies, and Holy-dayes, in all the Churches of that Kingdome; 'twas in Latine thus: *Deus, & Sanctus Kintagernus, Sanctus Romanus, & Sanctus Andreas, liberanos hodie a Gratia Dei, & a fœda morte qua Angli moriuntur*; and in Engliſh it was thus: God and Saint *Mango*, St. *Roman*, and St. *Andrew* ſhield us this day from God his Grace, and from the foule death that the *Engliſh-men* dyed upon.

Foure bleſſings came into England *together.*

Greek, Hereſie, Turkey-cocks, and Beere,
Came into *England* all in one yeare.

Many cannot minde heaven, they are ſo taken up with the earth.

King *Henry* the fourth asked the Duke of *Alva* if he had obſerved the great Eclips of the Sun which had lately hapned; no (ſaid the Duke) I have ſo much to doe on earth, that I have no leiſure to look up to heaven.

Nothing got by neglecting opportunities.

One that had gathered together many of the Sybils Books, brought them to a King of the *Romans* to ſell, but demanding too much for them, as the King thought, they

could not agree; whereupon, the man burnt the one halfe of his bookes, and demanded double the price hee askt at first, for the remainder, which the King refusing to give, he burnt halfe of the remaining part, and doubled the price of all againe; and then the King considering the value of them, gave him the price. I am afraid, if we forbeare to give the prayers that God askes for the peace of *Jerusalem*, the time may come that wee may be content to give blood, and our estates too, and yet not do one half quarter so much, good, as we may now by prayer. This was spoken in a Sermon, by an eminent Minister of *London*, not long before our unhappy troubles.

Prayer more prevalent then an Army of men.

Mary Queen of *Scots*, that was Mother to King *James*, was wont to say, That she feared Mr. *Knockes* Prayers, more then an Army of ten thousand men.

A good tryall of bad servants.

Constantius the father of *Constantine* the great, when he was advanced to honour, he had about him of his servants, some that were Pagans, and some that were Christians, he (to discover who were Christians, and who were not)

not) made an Edict, That all thoſe that were Chriſtians, and would not worſhip the Heathen Gods, ſhould immediately depart from the Court; upon this, all the Pagans flockt about him; And many falſe-hearted Chriſtians alſo preſented their ſervice to him; To whom he made this anſwer; nay, (ſayes hee) If you will be falſe to your Gods, I will never truſt you to be ſervants to me.

Embaſſadours, whether ſent from Kings or from God, muſt not be abuſed.

It is reported, that *Rome* was once deſtroyed to the ground, for ſome abuſes that were offered to an Embaſſadour that was ſent unto it: And *David* we know, never played any ſuch harſh play in all his life, as he did to the *Ammonites*, that deſpightfully uſed his Embaſſadours, which he ſent unto them, when they ſhaved their beards, and cut their coats: 'Tis no leſſe dangerous for any, to abuſe the Miniſters of Jeſus Chriſt, for they are Gods Embaſſadours.

An ignorant Biſhop.

When Popery was profeſt in *Scotland*, complaint was made to the Biſhop of *Dunkelden*, of one called Deane *Thomas*. That he preached too often; whereupon the Biſhop ſent for

him, and charged him with what hee had heard; The Deane anſwered, that he preached but once upon the Sunday; why man, quoth the Biſhop, if thou that haſt but a ſmal living, preach once a Sunday, what will the people ſay of me, that have a great living, and preach not once a yeare? But prethee Deane *Thomas* tell me what thou preacheſt ſo often upon? My Lord (ſaid hee) I preach ſometimes upon the Epiſtle, and ſometimes upon the Goſpel appointed for the day, as it hits; Tuſh man (ſaid the Biſhop) thou art a foole; Ile tell thee what thou ſhalt doe; when thou meeteſt with a good Piſtle, or a good Ghoſpel, which makes for the priviledge of holy Kirk, preach that, and let the reſt be; My Lord (ſaid the Deane) I have read both the old Law and the new, and I can find none but good Piſtles and Goſpels in the Book of God, if you can ſhew me any that are bad, I will let them bee: Now fie upon thee Deane *Thomas* (replyed the Biſhop) what doeſt thou meane to trouble thy ſelfe ſo with the Scriptures? And clapping himſelfe upon his breaſt, hee ſwore, that for his part, hee never knew Old Law nor New: whereupon, it grew into a Proverbe in *Scotland* (when they would expreſſe a very ignorant man) you

you are like the Biſhop of *Dunkelden*, that knew neither old Law nor new.

A Knight that durſt appeare for a perſecuted Truth and man.

One *Dowglas*, a Scottiſh Knight, having heard Maſter *Wiſeheart* preach ſome things contrary to the corrupt Doctrine of thoſe times, ſaid, I know the Governour and Cardinall ſhall heare of it; But ſay unto them (ſaid the Knight) I will avow it, and not onely maintaine the Doctrine, but alſo the perſon of the Teacher, to the uttermoſt of my power.

Chriſtians muſt learn ſelf-denyall.

Antoninus Pius when he undertook the Title of Emperour, ſaid, he did then forgoe the property and intereſt of a private perſon: ſo when wee take upon us the Name of CHRIST, we ſhould forgoe all ſelfiſh and private reſpects.

A covetous King, and an ingratefull Gueſt.

+ Our *Henry* the ſeventh, with his whole Retinue, were Royally entertained by the Earle of *Oxford* for three dayes together, at *Henningham* Caſtle in *Eſſex*; when the King was to depart, the Earle had cauſed three hundred of his Servants, Retayners, and Tenants, to ſtand in ranckes on either ſide the long Cawſey from the Caſtle; when the King came to the end of the ranckes, and had taken notice of ſo many proper men, all in one Livery, he turned to the Earle, and askt him if all thoſe men were his houſhold ſervants: No, Sir, anſwered the Earle, 'tis not for my eaſe, to keep ſo many in my houſe, ſaying, That moſt of them were Reteyners: Well my Lord (quoth the King) I thank you for my good entertainment, but I muſt not ſee my Lawes broken before my face, my Atturney muſt ſpeake with you about this buſineſſe: The King was as good as his word, for it coſt the Earle of *Oxford* 14000 Markes for his Compoſition, upon the penall Statute of Reteyners.

Who is the moſt Foole?

A Cardinall that had a very fine ſtaffe, his fool was importunate, that he would beſtow it upon him; which the Cardinall did, upon condition, that hee ſhould not part with it, but to one that was more foole then himſelfe: The Foole layes up his ſtaffe very carefully, till one day the Cardinal being ſick, and like to dye, the Foole came to him & askt him, if he were willing to dye: O no, ſaid the Cardinall, I am afraid to dye, becauſe I doe not know whether I ſhal go, to Heaven or to Hel; The Foole hearing his Maſter ſay ſo, runs preſently and fetcheth the Staffe, and gives it to the Cardinall again, ſaying he had met with one now that was more foole then himſelfe; For (ſayes the foole) you have ſpent your time ſo much in pompe and luxury, neglecting the good of your ſoul, that now you are afraid to dye; Take your ſtaffe againe, for I know none that deſerves it better.

'Tis enough to repent the day before ones death.

A Jewiſh Rabby preſſing the practiſe of repentance upon his Diſciples, exhorted them to be ſure to repent the day before they dyed; one of them replyed, that the day of any mans death

death was very uncertaine; Repent therfore every day (ſaid the Rabbin) and then you ſhall bee ſure to Repent the day before you dye.

Meane Parentage no diſparagement to vertuous men.

Seneca writing to a Knight of *Rome*, who was preferred for his valour, but yet of meane parentage, for which he ſeemed to be troubled, *Seneca* cites him this notable ſaying of *Plato*; That there is no King but is raiſed from thoſe which were ſervants; and that there is no ſervant but had ſome of his Anceſtors Kings; Though gold comes from the earth, none deſpiſeth it; and although droſſe comes from the gold, none regards it; A vertuous man comming from meane Parentage, is truely honourable; and a vicious man comming from Noble parentage, is juſtly contemptible.

Loving Wives.

Conradus, the third Emperour of that name, having beſieged *Guelph*, Duke of *Bavaria*; would yeeld to no other condition, but onely to ſuffer ſuch Gentlewoman as were in the City, to come out of the Towne, on foot, with ſuch things as they could carry about them:

The

The Ladies and Gentlewomen reſolved (neglecting all other Riches) to carry their husbands, children, and the Duke himſelfe, on their backs : The Emperour perceiving the quaintneſſe of their device, took ſuch pleaſure at it, as weeping for joy, preſently turned his former inexorable rage and hatred to the Duke, into ſpeciall love and favour.

Some ſorrows are not to be expreſt.

Pſamneticus King of *Ægypt*, being priſoner to *Cambyſes* King of *Perſia*, ſeeing his owne daughter paſſing before him in baſe array, being ſent to draw water, at which ſight his friends about him wept, but himſelfe could not be moved to utter one word; preſently after his ſonne was carried to execution before his face; neither did this move him to ſhew any paſſion; but afterwards, when a friend of his was to ſuffer, then hee tare his haire, and ſhewed great ſorrow; being demanded the reaſon of this his carriage, he anſwered, That the loſſe of a Friend might bee expreſt, but not the griefe for the loſſe of a childe.

Ingen-

Ingentes ſtupent.

A Painter being to repreſent the griefe of the ſtanders by at the Sacrifice of *Iphigenia*, according to the intereſt and affection every one did beare to ſo faire, ſo young, and ſo innocent a Lady; when hee came to her Father (as if no countenance were able to expreſſe his ſorrow) hee drew him with a veyle over his face. *Cure leves loquuntur, ingentes ſtupent.* Hence comes the Fiction of *Niobe*, who having loſt ſeven ſons, and ſeven daughters, is feigned to be turned into a ſtone.

Valour ſcornes any kinde of baſe tricks.

Alexander being perſwaded to make uſe of an advantage, which the darkneſſe of the night afforded him, to fall upon *Darius*; No, no, ſaid he, it pleaſeth me not to hunt after night ſtolne Victories; *Malo me fortunæ pœniteat, quam Victoriæ pudeat*; I had rather repent of my bad fortune, then be aſhamed of an ill gotten Victory.

Chriſtian Fortitude.

The Tripartite Hiſtory tels us of one *Sames* a Noble man, who had and maintained a thouſand ſervants of his owne, yet was deprived of all his eſtate by the King of *Perſia*, and

was

was compelled to ſerve one of the moſt abject and baſeſt of his owne ſervants, to whom the King alſo gave his wife, that by this meanes he might cauſe him to deny his faith: But he not at all moved, kept his Faith intire, willingly ſuffering all this wrong and indignity for Chriſt.

Tyrants requeſts are commands.

A poore man of *Sevill* in *Spaine*, having a faire and fruitfull Peare-Tree, one of the Fathers of the Inquiſition deſired ſome of the Fruit thereof: The poore man, not out of gladneſſe to gratifie, but feare to offend, as if it were a ſin for him to have better fruit then his betters (ſuſpecting that on his denyall the Tree might be made his own Rod, if not his Gallowes) plucked up the Tree, roots and all, and gave it to the Inquiſitor.

A piece of Policy.

A ſtranger gave out, that hee could teach *Dionyſius* the Tyrant of *Syracuſe*, a way to diſcover any plot or practiſe that ſhould be made againſt him, if *Dionyſius* would but beſtow a good ſum of money upon him: The Tyrant being deſirous to underſtand the truth of ſo neceſſary an art for his preſervation, ſent for him; who told him, that there was no other

skill

skil in his Art, but that he ſhould deliver him a Talent, and then boaſt, that he had learned the uſe of ſo unvaluable a ſecret; *Dyoniſius* liking the invention gave him the Talent, and by that meanes kept his enemies in awe.

An Uſurers laſt Will and Teſtament.

+ One that had been a great and griping Uſurer being neare his end, was with much adoe over-come to make his Will, which he dictated to the Scrivener after this manner: Firſt, I bequeath my owne Soule to the Devil, for being ſo greedy of the muck of this world. *Item*, Next, I give my Wives Soule to the Devill, for perſwading me to this courſe of life. *Item*, I give the Parſon of our Pariſhes Soule to the Devill, becauſe he did not ſhew me the danger I lived in, nor reprove me for it.

An admirable example of a ſelfe-denying Chriſtian.

Marcus Galeacius was a Courtier to the Emperour *Charles* the fifth, Nephew to Pope *Paul* the fourth, and Marqueſſe of *Vico*, which is one of the Paradiſes of *Naples*, *Naples* the paradiſe of *Italy*, *Italy* of *Europe*, and *Europe* of the whole earth; his Father was not only

only a Marqueſſe, but in ſuch favour with the Emperour, as he was joyned equally in Commiſſion with the Vice-roy of Naples, to ſway the Scepter of that Kingdome; his Mother of honourable Parentage, and Siſter to *Paul* the fourth; his Lady was Daughter to the Duke of *Niceria*, one of the principall Peers of Italy; This Marqueſſe *Galeacius* being brought to heare a Sermon of *Peter Martyrs*, God was pleaſed ſo to worke upon his ſpirit, that he began to enter into ſerious thoughts whether his way were right or no, he being at that time a profeſſed Papiſt; then he began to take up a conſtant exerciſe of reading the Scriptures, and to change his former company, and to make choyſe of better; his Father was much moved againſt him, uſing him with ſharpneſſe; his Lady wrought what ſhe could by teares, complaints, and intreaties to take him off from that way; the moſt part of the Noble-men in, and about Naples, being either his kindred, or familiar friends, they continually reſorted to take him off, &to follow their old pleaſures together, yet at laſt having further light let into his Soule, to ſee not only the neceſſity of ſome truths that he underſtood not before, but likewiſe of delivering himſelfe from that Idolatry that he apprehended himſelfe defiled with; therefore

his reſolutions were ſtrong to leave the Court, and his father, and honours, yea and his inheritance, to joyne himſelfe to a true Church of God, and according to this reſolution he went away; much meanes were uſed to call him back, great offers of riches and preferments to draw him; his children hung about him with dolefull cryes, his friends ſtanding about him with watery eyes, which ſo wrought upon his tender heart (he being of a moſt loving and ſweet diſpoſition) that, as he hath often ſaid, he thought that all his bowels rolled about within him, and that his heart would preſently have burſt, and he ſhould there have inſtantly dyed; but he denied himſelfe in all, and choſe rather to live in a meane condition where he might injoy God, and the peace of his conſcience, then to have the riches, glory, pleaſures of Italy, and of the Emperours Court.

A Judgement upon perjury.

Vladiſlaus King of Hungary having concluded a peace with *Amurath* the Turkiſh Emperour, which was confirmed by a ſolemne oath on both ſides; afterwards by the perſwaſion of ſome Cardinals, *Vladiſlaus* brake his engagement, and ſuddenly made war upon the Turke; in the firſt ſet Battle the Turkiſh Army

Army had the worſt, for a great part of the day; at which *Amurath* pulling the Articles of the peace out of his boſome, and lifting up his eyes to heaven, ſaid, O Jeſus Chriſt, if thou beeſt a God, as theſe Chriſtians ſay thou art, Revenge this injury offered to thee and me, and puniſh theſe Truce-breakers; which words were no ſooner ſpoken, but the battell and courage of the Chriſtians began to abate, *Vladiſlaus* himſelfe was ſlaine, and all his Army diſcomfited.

A text well improved.

One preaching upon *Num.* 22. 30. *Am not I thine Aſſe*, &c. raiſed theſe foure ſolid and profitable Doctrines.

1 That the ſillieſt, and ſimpleſt, being wronged, may juſtly ſpeake in their owne defence.

2 That the worſt men have a good title to their owne goods, for though *Balaam* was a Sorcerer, yet the Aſſe confeſſeth twice that he was his.

3 That they who have done many good offices, and fail in one, are often not only unrewarded for former ſervices, but puniſhed for that one offence.

4 That when the Creatures, formerly officious to ſerve us, ſtart from their former obe-

dience, man ought to reflect on his owne ſin as the ſole cauſe thereof.

Delight in ſinning.

Plutarch reports of one who would not be reſolved of his doubts, becauſe he would not loſe the pleaſure in ſeeking for reſolution; like to him that would not have his Phiſitian to remove the thirſt he felt in his Ague, becauſe he would not loſe the pleaſure of drinking; and like thoſe that would not be freed from their ſins, becauſe they would not loſe the pleaſure of ſinning.

A wiſe anſwer to a fooliſh people.

When the *Thracians* told *Ageſilaus* that they had Canonized him for a God, Have you power (ſaith he) to make Gods of whom you pleaſe? If you have, pray make a god of one of your ſelves, and when I ſee what good he hath thereby, I will thanke you for your kindneſſe.

A notable act of charity.

Our King *Richard* the firſt being wounded in the arme with an Arrow, whereof he dyed within a few dayes; finding himſelfe paſt recovery, he cauſed the party that had wounded him, to be brought into his preſence, who

who being asked what moved him to doe this fact? anſwered, That King *Richard* had killed his Father, and two of his Brothers with his owne hand, and therefore would doe it, if it were to be done againe; upon this inſolent anſwer, every one looked the King ſhould have cenſured him to ſome terrible puniſhment, when contrary to their expectations, in a high degree of charity, he not only freely forgave him, but gave a ſpeciall charge he ſhould be ſet at liberty, and that no man ſhould dare to doe him the leaſt hurt, commanding beſides, that a hundred ſhillings ſhould be given him; an act that well ſhewed he had been at the holy Land, or rather indeed that he was going to it.

A good ſpeech of Conſtantine.

When *Conſtantine* the Emperour was told that there was no meanes to cure his Leproſie, but by bathing his body in the blood of Infants, anſwered; *Malo ſemper ægrotare quam tali remedio convaleſcere*; I had rather not be cured, then uſe ſuch a remedy.

Men of great eſtates and eminency brought to great wants and extremity

The victorious Emperour *Henry* the fourth, who had fought two and fifty pitched Battels, fell to that poverty before he dyed, that he

was forced to petition to be a Prebend in the Church of *Spire*, to maintaine him in his old age; and *Procopius* reports of King *Guillimer*, who was ſometimes a potent King of the *Vandals*, that he was ſo low brought, as to intreat his freind to ſend him a Spunge, a loafe of Bread, and a Harp; a Spunge to dry up his teares; a loafe of Bread to maintaine his life; and a Harp to ſolace himſelfe in his miſery; and *Philip de Comines* reports of a Duke of *Exeter*, who though he had married *Edward* the fourths Siſter, yet he ſaw him in the Low Countries begging bare-foot. So alſo *Belliſarius*, the only man living in his time for glorious victories, riches, and renowne, having his eyes put out, was led at laſt in a ſtring, crying, *Date obulum Belliſario*, Give a half penny to poore *Belliſarius*.

A cenſure of a curious woman.

Socrates writes of one *Pambo*, who ſeeing a woman curiouſly dreſſed and adorned, burſt forth into teares, becauſe ſhe tooke ſo much paines to goe to Hell; and was more carefull of her face to pleaſe men, then of her heart to pleaſe the Lord.

Proſperity is ſubject to pride.

Gregory Nazianzen reports of himſelfe, that when

when any thing fell out prosperously to him, he used to read the Lamentations of *Ieremiah*, to keep his minde humble.

A happy strife.

Zerxes making warre upon the *Athenians*, and *Themistocles*, and *Aristides*, Citizens of *Athens*, being at mortall enmity, yet when *Themistocles* was chosen Generall, *Aristides* went to him, saying; That it was now time for them to leave their strife, and to strive which of them should doe best in saving their Country, whether you in ruling and commanding, or I in counselling and obeying; to which *Themistocles* replyed: Since *Aristides* you have the honour in beginning so commendable a strife betwixt us, I will endeavour to exceed you in the continuance of it.

God usually payes sinners with their owne coyne.

Hatto Arch-Bishop of *Ments*, having assembled a great number of poore people in a time of Dearth into divers Barnes, under pretence of releeving them, caused the Barnes to be set on fire, saying, they were the Rats that eate up the food of the Land; but within a while, he himselfe was eaten up of Rats, from whom by no means he could defend himself.

The noble and Chriſtian courage of Agrippa.

Joſephus hath a relation of *Agrippa*, how upon a time he invited *Cajus* the Emperour to a Supper, and gave the Emperour ſo great content in his entertainment, that he bade him aske what he would of him; *Agrippa* (though he knew it was to the hazard of his life and fortunes) made this requeſt; I beſeech you Sir, give commandement that the Statue which you have charged *Petronius* to erect in the Temple of the *Jewes*, may never be ſet up there. Many Chriſtians would hardly goe ſo farre in venturing themſelves, either for Church or Common-wealth, as *Agrippa* here did for the *Jewes*.

Hoſtility converted into courteſie.

Alexander comming with his Army into India, *Taxiles* an Indian King met him, and ſaluted him after this manner: *Alexander*, why ſhould we ſtrive one with another, except it be for water, or ſuch neceſſary commodities as we cannot live without? if it be for mony that thou commeſt, if I be richer then thou, I am ready to give to thee; if thou haſt more then I, I will not thinke ſcorne to receive from thee; *Alexander* being much pleaſed with his ſpeech, imbracing him ſaid, Thinkeſt

thou

thou this meeting of ours can be without fighting? No,no; for I wil fight and contend with thee in honeſty & courteſie,becauſe thou ſhalt not exceed me in bounty and liberality.

A word fitly ſpoken.

A company of neare friends dining together one Sabbath day, one that was at Table (to prevent impertinent diſcourſe) ſaid,That it was a queſtion whether we ſhould all goe to Heaven or no; which ſtruck them all into a dump, and cauſed every one to enter into a ſerious conſideration with themſelves; one thought, if any of this company goe to Hell it muſt be I, and ſo thought another, and another, and indeed ſo thought almoſt every one then preſent, as well ſervants that waited, as thoſe that ſate at table, as it was afterwards acknowledged; and (thorow the mercy and bleſſing of God) this ſpeech ſo wrought upon the ſpirits of moſt of them, that it proved the firſt inſtrumentall meanes of their converſion.

A true Noble-man.

Euſebius tels of a Noble-man called *Vetius Epagathus*, who appearing in the cauſe of Chriſtians, not being able to beare the unjuſt dealings he ſaw againſt the Chriſtians, he deman-

demanded that he might be heard in defence of the Brethren; but all that ſate at the Tribunall being againſt it, becauſe he was a Noble-man, the Preſident asking him, if he were a Chriſtian, he plainly and publikly confeſt it, and ſo was taken in amongſt the Martyrs, being afterwards called the Chriſtians Advocate.

A juſt reward of tyranny.

The Governour of *Tranſſilvania* uſed to hang his Cap upon a Pole, which was ſet up on the top of a Caſtle, commanding all that paſſed by to worſhip it; which one *Tellius* refuſing, the Governour commanded his Son to be tyed to a ſtake, and an apple to be ſet upon his head, enjoyning his father to ſhoot at the apple with an arrow, threatning him, that if he either hit his Son, or miſſed the apple, he ſhould dye for it; the poore man (by providence) hit the apple, and ſo was free; the Governour askt him why hee brought two arrowes being to uſe but one; who anſwered, that if he had miſt the marke with the one, he intended to have ſhot at him with the other, which he did afterwards, and ſlew him.

Nine Arguments againſt toleration of all Religions.

A worthy Gentleman of theſe times hath given nine Arguments againſt Toleration of all Religions, which are as followeth:

1 If liberty be given to Error, it will beget licentiouſneſſe in erring.

2 This liberty is not the Magiſtrates to give.

3 The Rule of Truth muſt not be bent.

4 If Lawes be made for Errors, 'twill increaſe them.

5 To make unlawfull things lawfull, ſavours of Popiſh Diſpenſations.

6 Toleration of Errours by Law, makes perſonall errours become Nationall Sins, and then the next is Nationall Judgements.

7 The Magiſtrate ought to be as tender of Truth, as men are of their Conſciences.

8 This Toleration of all Opinions, is a charitable Impiety, and an impious Charity.

9 To be bound to Truth, is the greateſt Liberty, and to be free from it, is the greateſt ſlavery.

Silence in Gods cauſe dangerous.

Luther profeſſed, That he had rather bee accounted any thing, then be accuſed of wicked

wicked ſilence in Gods cauſe; let me be accounted, ſayes he, proud, covetous, yea a murderer, yea guilty of all vices, ſo I be not proved to be guilty of wicked ſilence, while the Lord and his cauſe doe ſuffer.

A good Conſcience preferr'd before worldly glory.

Flavianus Clemens one of *Domitians* Courtiers, was ſo much in favour with that Emperour, as he intended to make his Son his Succeſſor in the Empire, but this good *Flavianus*, rather then he would breake the Peace of his Conſcience in the matter of his Religion, he was content to beare the turning of this great love the Emperour bore him into as great hatred, ſo as he hated him to death, and oppreſſed his whole Houſe.

Honours change manners.

Two Schollers that were long brought up together, agreed, that which of them came firſt to preferment ſhould help the other; one of them came afterward to be a Biſhop, the other ſeeing himſelfe forgotten, or at leaſt neglected, came to the Biſhop, deſiring him to remember his promiſe; the Biſhop made as if he knew him not: not know me, replyed the other! I am ſuch a one; Oh ſaid the Biſhop

ſhop, 'tis no marvaile I ſhould not know you, for to tell you true, I ſcarce know my ſelfe.

A good help for the Pope at a dead lift.

A Fryer Minorite wrote a Booke to prove that the Pope might be Excommunicate, as well as any other man; to which purpoſe he uſed this Dilemma; either the Pope is a Brother, or he is not a Brother; if he be a Brother, then 'tis certaine he may be Excommunicate by a Brother; if he be not a Brother, why doth he ſay, *Our Father?* at which the Pope was very much troubled; but a merry Courtier that waited on him ſaid, That it was an eaſie matter to avoyd the Fryers Dilemma; the Pope deſired to know how; Why Sir, ſaid the Courtier *Vos nunquam dicite Pater Noſter, & ſolutum eſt argumentum*; Let your Holineſſe never ſay the Lords Prayer, and there's an end of an old Song.

The ſinfull examples of great men, are of dangerous conſequence in the world.

Auſtin in his Confeſſions, ſpeaking of Poeticall Fictions, ſaith, that the Devill drew men on cunningly to wickedneſſe by them; for whereas the Poets feigned ſuch and ſuch men who were ſometimes famous in the world, to be gods, and did cry them up for Deities, and attri-

attributed to them filthy luſts, and wicked uncleanneſſe, it came to paſſe, that ſuch as delighted in ſuch wayes, would bleſſe themſelves in this, that they did not imitate baſe men, but the cœleſtiall gods; Thus the Devil gets Sinne countenanced in the world, by the examples of great ones; the meaner ſort thinking themſelves ſafe, if they have but men of eminency for their patterne.

A fit Meditation for every man.

Franciſcus Xaverius writing to *John* the third King of *Portugall*, gave him this wholſome counſell; That he would every day, for a quarter of an houre, meditate upon that Divine ſentence; *What ſhall it profit a man to win the world, and loſe his owne ſoule?* And that he would ſeeke of God the right underſtanding of it; and that he would make it the cloſe of all his prayers, the repetition of theſe words, *What ſhall it profit a man, &c.*

A Miracle in our dayes.

Miſtris *Hony-wood* of *Kent*, an ancient and religious Gentle-woman, being in great diſtreſſe of Conſcience for want of aſſurance, oft crying out, that ſhe was certainly damn'd; one day, as ſhe was in conference with ſome godly Divines, who laboured what they could

could to comfort her, and ſatisfie her ſpirit, ſhe ſtill perſiſted in her diſpairing expreſſions; when the Miniſters were about to depart, ſhe called for a cup of Wine for them, which being brought, ſhe dranke to one of them a Glaſſe of the Wine, and as ſoone as ſhe had done, in an extreame paſſion ſhe threw the Venice Glaſſe againſt the ground, ſaying, As ſure as this Glaſſe will breake, ſo ſurely am I damned; the Glaſſe rebounded from the ground without any harme, which one of the Miniſters ſuddenly caught in his hand, and ſaid, Behold a Miracle from Heaven to confute your unbeleefe, tempt God no more, tempt God no more; both the Gentlewoman, and all the company were mightily amazed at this ſtrange accident; and all glorified God for what was done, and the Gentlewoman, through the Grace of God, received much comfort, and lived and dyed full of peace and aſſurance. This hapned in King *James* his time, and the whole Story was related to him in a Sermon, immediately after it was done; and ſo alſo was it related by another Preacher at *Pauls* Croſſe.

Kings never want Laws to doe what they liſt.

Cambyſes deſirous to marry his owne ſiſter, asked his *Magi*, whether it were lawfull or

no

no for him to doe so? They answered, that indeed they had no Law for the Brother to marry the Sister; but they had another Law, whereby it was lawful for the Kings of *Persia* to doe what they listed.

The Churches treasure.

Saint *Laurence* the Martyr being demanded by *Galienus* the Tyrant, where he had bestowed the Treasure of the Church? he told him, that within three dayes he would resolve him; in the meane time he gathered together a great number of poore Christians, saying, that these were the riches of the Church.

He that serves God by a Proxy, shall goe to Heaven by an Atturny.

+ There was a Merchant that seldome or never went to Church himselfe, but used to send his Wife to pray for them both; it happned that they both dyed much about the same time, and comming to Heaven Gates, Saint *Peter* let the Woman only in, saying, That as she went to Church for both, so she should be received into Heaven for both.

A sinfull life followed with a wofull death.

One *Hermanus* a great Courtier in the King-

Kingdome of *Bohemia*, being at point of death did moſt lamentably cry out; That he had ſpent more time in the Palace then in the Temple, and that he had added to the ryotouſneſſe and vices of the Court, which he ſhould have ſought to have reformed; and ſo dyed, to the horrour of thoſe that were about him.

A Biſhops bleſſing not worth a halfe penny.

There was a poore blinde man that ſate begging by the High-way, who hearing that a Biſhop was comming, the old man beſtirr'd himſelf with great expectation of a bountiful reward from his Lordſhip, crying, Good my Lord, good my Lord, beſtow ſome ſmall peece of ſilver upon this poore blinde man; for Gods ſake, my Lord, one halfe penny, to this blinde man; but, on rode the Biſhop, and not a farthing could the poore man get; who perceiving that the Biſhop was paſt, he cryed to him, that if he would give him no mony, he would yet give him his bleſſing; (the Biſhops bleſſing in old time was a goodly matter) which the Biſhop hearing, turned his Horſe and went back to the blinde man, bidding him kneele downe, and he would give him his bleſsing (which was, to lay his hand upon his head, and pray God to bleſſe him)

him) the blinde man fell upon his knees, but inſtantly ſtarts up againe, and ſaid; 'Twas no great matter whether he did bleſſe him or no, for he knew if it were worth a halfe penny, his Lordſhip would not part with it.

Remarkable Circumſtances about the Kings death.

X King *Charles* was beheaded in that very place where the firſt blood was ſhed in the beginning of our late troubles, for a company of Citizens returning from *Weſtminſter*, where they had been quietly petitioning for Juſtice, were ſet upon by ſome of the Court, as they paſt by *White-Hall*; in which tumult divers were hurt, and one or more ſlaine, juſt by the Banqueting-houſe, in the place where the Scaffold ſtood on which he ſuffered; 'Tis further remarkable, that he ſhould end his dayes in a Tragedie at the Banqueting-houſe, where he had ſeene, and cauſed many a Comedy to be acted upon the Lords Day.

Men of publike ſpirits would not out-live their Countries proſperity.

When *Titus* had taken and ſacked Jeruſalem, the Prieſts came to him and begged their Lives; that mercifull Prince, and darling of Mankinde, cauſed them to be ſlaine, as degenerate

nerate wretches, that would desire to outlive their Temple and Religion.

One good turne requires another.

Augustus Cæsar being requested by an old Souldier of his, to be present at the hearing of a cause he had; *Augustus* answered, That he would send one in his roome; the Souldier replyed, O Emperour, I sent no Deputy to fight in thy quarrell at *Philippi*, but went my selfe; whereat *Augustus* blushing, yeelded to his request.

The lively picture of our times.

When God raised up *Luther*, *Melancthon*, *Zwinglius*, and divers other Worthies to be the Reformers of his Church; At the same time, the enemy of Mankinde raised up the Anabaptists, to be the disturbers of his Church; And the more active *Luther* and the rest were, in labouring a Reformation, according to the Gospel; the more violent were, *Thomas Muntzer*, *Storch*, *Knipper Dolling*, and the rest of that Phanicall frenzie crue, in raysing tumults and confusions, and disgraceing those worthy instruments of God, rayling upon them, and upon whatsoever they did, towards the worke of Reformation; crying out, that *Luther* was worse then the

Pope, and that he and his Party ſavoured nothing but the fleſh; and becauſe theſe madheaded Anabaptiſts could finde nothing in the written Word, to defend their Errours, and the tumults which they raiſed, they fly to Revelations, and Inſpirations; hereupon every Fiſh-monger begins to boaſt of the Spirit, feigne revelations after the example of *Storch*, and *Muntzer*, and the Pulpit is open to every Cobler and Tinker; they ſcoffed at the publick Sermons of the reformed, inveighed againſt the *Lutheran* Faith, as being voyd of good workes; *Muntzer*, the chiefe trumpet of theſe uproares, proclaimes openly, that he was raiſed up by the command of God, for the puniſhment of wicked Princes, and altering of politick Government; his uſuall ſubſcriptions to his Letters was, *Thomas Muntzer*, the Servant of God againſt the ungodly.

Nine Pillars for the ſupporting of Faith.

David hath couched nine ſeverall Arguments in one Verſe, for the ſtrengthening of his faith in God; as we may ſee, *Pſal.* 18. 2. 1 *Jehovah*, 2 *My Rock*, 3 *My Fortreſſe*, 4 *My Deliverer*. 5 *My God*. 6 *My ſtrength*. 7 *My Buckler*. 8 *The Horne of my ſalvation*. 9 *My high Towre*.

The

The undaunted ſpirit of Ignatius.

Ignatius, when he was in his enemies hands, and ready to ſuffer Martyrdome, he uſed this notable ſpeech; I care (ſayes he) for nothing viſible, or inviſible, ſo I may get Chriſt; let fire, the Croſſe, the letting out of wilde beaſts upon me, breaking of my bones, the tearing of my members, the grinding of my whole body, and the torments of the Devill come upon me, ſo be it I may get Chriſt.

More Devils in the Country then in the City.

A Holy man travelling to a great and populous Towne, ſpyed a great company of Devils in every field, and about every houſe in the Country as he went; but comming to the City, he found only one Devill there, who ſate on the pinacle of the higheſt Church; this Holy man conjuring him downe, demanded of him the reaſon why there were ſo many Devils in the Country, and but one in the City? He anſwered, That one was enough in the City, becauſe there was ſo much wickedneſſe in it, that they were all his owne already, and he only kept watch leaſt there ſhould be any alteration amongſt them; but in the Country, the people were ſo poore, induſtri-

ous, and honeſt, that they were enforced to imploy their greateſt numbers and paines to gaine them.

Confeſſe and be ſaved.

The Duke of *Koan* viſiting his Common Goale, demands of the firſt Priſoner he ſaw, wherefore he lay there? he anſwered, for no offence that ever he had committed, but upon malice; the like anſwer made the ſecond, and the third, and ſo all the reſt; but comming to the laſt, he anſwered; That he lay there for his offences of Felony, and Murder, expecting death, as he had deſerved. The Duke liking his humble confeſſion, bade the Goaler take away that wicked fellow from thoſe holy and innocent men, ſaying, He was enough to infect them all; by which meanes he only eſcaped.

No matter by whom, ſo Gods work be done.

Matthew Langi Arch-Biſhop of *Salzburg* ſaid, 'Twas true, that many things were greatly amiſſe in the Church of *Rome*, and that the whole Clergy ſtood in need of Reformation; but that ſuch a Raſcally Monk as *Martin Luther* ſhould be the Author of ſuch a work, was intollerable.

A good use of a wooden god.

Diagoras having something to boyle, and wanting other fuell, he tooke his wooden god *Hercules*, saying, It is now the time of *Hercules*; that as thou hast served *Euristheus* in twelve Labours, so thou shouldest serve me in the thirteenth; and so threw him into the fire, as a peece of wood.

Three good questions for every man to aske himselfe every night.

Seneca reports of one *Sexius*, who every night when he should take his rest, would ask himselfe three questions; 1 What evill hast thou healed this day? 2 What vice hast thou stood against? 3 In what part art thou bettered?

'Tis not Blood, but Faith that makes men noble.

Romanus the Martyr, who was borne of Noble Parentage, intreated his Persecutors that they would not favour him for his Nobility; for it is not (said he) the blood of my Ancestors, but my Christian Faith that makes me noble.

An EPITAPH upon Duke *Hamilton.*

HE that three Kingdoms made one flame,
Blasted their beauty, burnt the frame,
Himselfe now here in ashes lyes,
A part of this great Sacrifice
Here all of Hamilton *remaines,*
Save what the other World containes.
But (Reader) it is hard to tell,
Whether that world be Heaven, or Hell;
A Scotch-man *enters Hell at's birth,*
And scapes it when he goes to earth,
Assur'd no worse a Hell can come,
Then that which he enjoy'd at home.
How did the Royall work-man botch,
This Duke halfe English, *and halfe* Scotch,
A Scot *an* English *Earldome fits,*
As purple doth your Marmuzets;
Yet might he thus disguis'd (no lesse)
Have slipt to Heaven in's English *dresse,*
But that he, in hope of life, became
All Scot, *and quit his* English *claime.*

This

This mystick Proteus too, as well
Might cheate the Devill, scape his Hell,
Since to those pranks he pleas'd to play,
Religion ever pav'd the way;
Which he did to a Faction tye,
Not to reforme, but crucifie:
'Twas he that first Alarm'd the Kirk,
To this prepostrous bloody worke,
Upon the King, to place Christs Throne,
A step and foot-stoole to his owne;
Taught zeale a hundred tumbling tricks,
And Scriptures twin'd with Politicks;
The Pulpit made a Jugglers Box,
Set Law and Gospel in the Stocks,
As did old Buchanon, and Knox,
In those dayes when (at once the Pox
And) Presbyters a way did finde
Into the World, to plague Mankinde;
'Twas he patcht up the new Divine,
Part Calvine, and part Cataline;
Could too, transforme (without a Spel)
Satan into a Gabriel;
Just like those Pictures, which we paint,
On this side Fiend, on that side Saint:
Both this, and that, and every thing
He was, for, and against the King;
Rather then he his ends would misse,
Betray'd his Master with a Kisse,

And

And buried in one common Fate,
The glory of our Church, and State;
The Crown too, levell'd on the ground;
And having rook'd all parties round,
Faith it was time then to be gone,
Since he had all his buſineſſe done:
Next on the fatall Block expir'd,
He to this Marble-Cell retir'd;
Where all of Hamilton *remaines,*
But what Eternity containes.

The old Cardinall did not like the new way of chuſing Popes.

An old *Sicilian* Cardinall, after long abſence, comming to the election of a new Pope, and expecting that inceſſant Prayers, as of old, ſhould have been made to God for the directing of the choyſe of Chriſts Vicar; and finding now, nought but canvaſing, promiſing, and threatnings for Voyces; *Ad hunc modum* (faith he) *fiunt Romani Pontifices?* Are the Popes of *Rome* choſen after this manner? He would ſtay no longer in the Conclave, but away he went, and never ſaw *Rome* after.

The

The Low-Countries compared to a Cow.

The State of the Low-Countries hath been resembled to a Cow, the King of *Spaine* spurring her; the Queen of *England* feeding her; the Prince of *Orange* milking her; the Duke of *Anjoy* pulling her back by the tayle, but she befoul'd his fingers.

The Counsell of Constance.

At the Counsell of *Constance*, Anno 1414. were assembled *Sigismund* the Emperour, four Patriarchs, twenty nine Cardinals, three hundred forty six Arch-Bishops, and Bishops; five hundred sixty foure Abbots, and Doctors; six hundred Secular Princes, and Noble-men; foure hundred and fifty common Harlots; six hundred Barbers; three hundred and twenty Minstrils, and Jesters.

Of one that had never troubled God with his prayers before that time.

A man being sick, and afraid of death, fell to his prayers, and to move God, to heare him; told him, that he was no common Begger, and that he had never troubled him with his prayers before, and if he would but heare him at that time, he would never trouble him againe.

Eng-

England *and* Scotland *ſeldome long at peace.*

That which *Velleius* ſaid of the *Romans* and *Carthaginians*, may as truly be ſaid of the *Engliſh* and *Scotch*; That almoſt for three hundred yeares, there was, either *Bellum inter eos, aut belli preparatio, aut infida pax*: Either Warre, or preparation to Warre, or a falſe Peace between them.

What to doe in time of danger.

The Duke of *Saxony* preparing an Army againſt the Biſhop of *Magdenburg*, which he hearing of, he fell to prayer, reforming his Church, and amending what was amiſſe; which one of his friends perceiving, and ſaw that he made no preparation for his defence, asked him, if he did not heare what the Duke intended? yea, ſaid he, I doe heare it well enough; *Sed ego ſanabo Eccleſiam meam, & Deus pugnabit pro me*; I will reforme my Church, and then God will fight for me.

A Rule for Kings.

Theopompus being demanded by what means a King might ſafely keep his Kingdome, anſwered, by giving his friends free liberty of ſpeech.

Riches

Riches the bane of the Church.

Biſhop *Jewell* records out of *Joannis Pariſenſis* and others, that when *Conſtantine* the Great advanced Biſhops, and endowed the Church with Lands, and great temporall Poſſeſſions, there was a voyce of Angels heard in the aire, ſaying, *Hodie venenum funditur in Eccleſiam*; This day is poyſon poured out upon the Church.

Germany *baned by three things.*

Luther Propheſied that there were three things which would be the bane of Chriſtian Religion in *Germany*; Firſt, Forgetfulneſſe of Gods great bleſſing in reſtoring the Goſpel againe to them; Secondly, Security, which, ſaid he, already reigneth every where; Thirdly, Worldly wiſdome, which would bring all things into good order, and undertake to cure the publick diſtempers, with wicked Counſels.

Learning too low for Noble-mens Sons.

A great Peere of this Land (not guilty of much Learning, nor any great friend to it) ſaid, it was enough for Noble-mens Sons to winde their Horne, and carry their Hawke faire, and that Study and Learning was for Chil-

Children of meaner ranke; to whom it was juſtly replyed, That then Noble-men muſt be content that their Children may winde their Hornes, and carry their Hawkes, while meaner mens Sonnes doe weild the affaires of State.

The Earle of Caſtle-havens miſerable Comforters.

When the Earle of Caſtle-haven was to be beheaded, there were ſent two great learned Deanes and Doctors of Divinity to his Lodgeing, to pray with him before his death; who calling for a Common Prayer-booke, they read over the Letany to him, which was all the Prayers they uſed with him; the Earle much grieved and diſcontented there-with, brake forth into theſe ſpeeches: Alas, what doe theſe Doctors meane to trouble themſelves, or me, in praying to God to deliver me from Lightning & Tempeſt, from Plague, Peſtilence, and Famine, from Battle and Murder, and from ſuddaine death; who am now preſently to dye, and loſe my head? Or what doth their praying, to preſerve all that travell by Land or by Water, all Women labouring with Childe, all ſick Perſons, & young children, concerne either me, or my preſent condition, who am now ready to periſh and be deſtroyed?

miſera-

miſerable Comforters are they. This he ſpake with teares in his eyes, and thereupon deſired the Company that was with him to goe into another roome from theſe Deanes, where he made ſuch an heavenly fervent extemporary Prayer, pertinent to his preſent dying condition, as raviſhed all the Auditors.

An Impoſture handſomely diſcovered.

The Duke of Gloſter being with *Henry* the Sixth at Saint Albans, there was a great brute up and downe the Towne of a famous Miracle wrought at that very time, upon a poore man, by vertue of St. *Albans* Shrine; which was the reſtoring of ſight to this poore man, who, as he ſaid, was born blinde, the Miracle was ſo noyſed in the Towne, and in every mans mouth, that the Duke deſired to ſee the man that was thus cured of his blindneſſe; who being brought to him, he asked him if he were borne blinde? who anſwered him, that he was; and can you now ſee (ſaid the Duke) yea, I thanke God, and St. *Alban*, ſaith the begger, Then tell me, ſaith the Duke, what colour is my Gowne of? the begger readily told him the colour; and what colour is ſuch a mans Gowne? the begger told him preſently, and ſo alſo of many others. Then ſaid the Duke, goe you counterfeit Knave, if you had

had been borne blinde, and could never ſee till now, how come you ſo ſuddenly to know this difference of colours? and thereupon, inſtead of an Almes, he cauſed him to be whipt openly up and downe the Towne.

Jeſuiticall juggeling.

When the Houſe at Black-fryers in *London* fell, and had killed about a hundred Perſons, and wounded above as many more, who were *Roman* Catholicks met there to heare a Popiſh Prieſt preach, which was in the yeare 1623. upon a Sabbath day, and the fifth of *November* (the Powder Treaſon day) according to the *Romiſh* account; the Jeſuits preſently publiſhed a Booke, wherein they ſet forth this accident, with all the Circumſtances, as a Judgement of God fallen upon a company of Hereticall Proteſtants and Puritans, as they were met together in a Conventicle; All this was, that the poore deluded people might not come to the knowledge of this remarkable Judgement, leſt it ſhould ſtartle them in their profeſſion of Popery, and that it might confirme them in their indignation againſt the Proteſtant Religion; and thus they make lyes their refuge.

A notable act of Temperance.

Francis Forza a Prince of high blood, and in the prime of his youth, being Generall of the *Florentine* Forces, it happened that having taken by ſtorme a ſmall City, ſome of the Souldiers found a young married Lady of incomparable beauty amongſt the priſoners, thinking to have their pleaſure on her; but ſhe cryed out, that ſhe would yeeld her ſelfe to none but Count *Francis*. The Souldiers fearing the diſpleaſure of their Generall carryed the Lady to his Tent, telling him what ſhe had ſaid; the Count being youthful, and much given to the fleſh, readily entertained the motion, and gave order accordingly, the captive Lady was put at night into his Bed, to which he preparing himſelf, with full purpoſe to injoy her. The poore Gentlewoman ſeeing his purpoſe, ſtarts out of bed, and breaking forth into tears, upon her knees ſhe begs of him to forbear her, in theſe words; *My Lord* (ſaid ſhe) *I beſeech you be pleaſed to preſerve my chaſtity, and by your clemency to reſtore me undefiled, to my late marryed Husband, who is among your priſoners.* Theſe words, and tears ſo prevailed with the Prince, that he not only forbore to touch this Lady, but cauſed her Husband to be brought to his Tent, paying his ranſome to

the Souldiers out of his owne money, and there delivered his wife to him, with a ſolemn Oath, that he reſtored her as chaſt, untouched, or unknown of him in any uncivill manner whatſoever, as when ſhe was brought a priſoner to him. The Gentleman falling upon his knees, and with teares in his eyes, moſt humbly thanked him for this his extraordinary piety and goodneſſe, ſaying, That the higheſt God, who can doe all in all, will give you ſufficient recompence for this worthy and vertuous act of yours.

The private life yeelds moſt happineſſe.

The Emperour *Dioclesian* having Governed *Rome* eighteen years, gave over the Empire of his owne accord, and retyred to *Salon* where he was borne, there to injoy himſelfe in a private life. Two years after he had quitted the Government, the *Romans* ſent Ambaſſadors to him, to ſolicite his return, and reſuming the Empire againe; The Embaſſadours found him in his Garden weeding of a Lettice bed; after he had heard their meſſage, he returned them this anſwer; My friends, doe not you think it more honeſt and better, that he who digged, and planted theſe Lettice, ſhould eate them quietly in his own houſe, then to forſake ſuch wholeſome fare, and returne to

the

the tumults of *Rome*? I have now made good proofe, both what it is to command, and what benefit inſueth by labouring and digging in the ground: Leave me then to my ſelf, I intreat you in this private ſtate of life, for I much rather affect to maintaine my life by the labour of my hands, then to be troubled with the charge of the *Roman* Empire.

A good law to prevent Riot and Exceſſe.

Diodorus Siculus recits a law which was obſerved by the ancient people of *Corinth*, Which Law ordained, That if any one were noted to make good chear daily, and to ſpend largely, he was to be (by the Officers appointed for that purpoſe) demanded about his means, and whether he knew what he did? If it appeared that his eſtate was ſufficient to maintain ſuch expences, he was to be queſtioned no further: But if it appeared that any man ſpent more then his revenues, the Officers were to command him to leave off ſuch waſt, and never afterward to do the like againe. If he refuſe and be not obedient, he is to be condemned in a great penalty. And if he that hath nothing at all to maintain him, do live exceſſively, he is to be baniſhed the Commonwealth, ſuppoſing ſuch riotous perſons cannot maintaine themſelves in ſuch a faſhion,

but by theeving, or ſome other wicked kind of life.

No Biſhops Courts in Heaven.

A Country man that had been long vext in the ſpitefull Court to his utter undoing, was at laſt diſmiſſed, paying his fees to all the Officers; the poor man, as he was going out of the Conſiſtory, took his leave of them, with theſe words; *I pray God ſend me to heaven once, for I am ſure there be no Chancellors, Proctors, nor Parators.*

An Antidote againſt the Errors of theſe times.

Get a Judgement ſolidly principled, an heart ſincerely renued; a faith truly bottomed, truth, and love of it cordially matched, profeſſion and practice well joyned, a fear of our ſelves, and dependance upon God ſtill maintained, Gods Ordinances and the ſociety of humble and growing Chriſtians ſtill frequented, watchfulneſſe and prayer ſtill continued. Theſe are the beſt directives to keep us in the Truth, and the beſt preſervatives to keep us from Error.

The King of Spains *inſolency, and Queen* Elizabeths *ingenuity.*

A little before the *Spaniſh* Invaſion in eighty

ty eight, the *Spaniſh* Ambaſſador (after a larger repreſentation of his Maſters demands) ſummed up all in this following Tetraſtich, which ſhe inſtantly anſwered in one verſe.

The King of *Spaines* inſolent demand was thus

Te veto ne pergas bello defendere Belgas,
Quæ Dracus eripuit nunc reſtituentur oportet,
Quas pater evertit jubeo te condere Cellas;
Religio Papæ fac reſtituetur ad unguem

Thus Engliſhed.

Theſe to you are our commands,
Send no helpe to the Netherlands:
Of the Treaſure took by Drake
Reſtitution you muſt make;
And thoſe Abbies build a new
Which your Father overthrew;
If for any peace you hope,
In all points reſtore the Pope.

The Queens ingenious Anſwer was this.

Ad Græcas, bone Rex, fient mandata Calendas.

Engliſhed thus.

Worthy King, know this your will,
At latter Lammas wee'l fulfill.

Two Dogges ſtrive for a bone and a third gets it.

William the ſecond ſir-named *Rufus*, uſually ſold all ſpiritual preferments to them

that would give moſt, yet once he beſtowed a living gratis, for an Abby being vacant, two Monks of the Covent came ſuiters to him for the place, offering great ſummes, and each of them out-bidding the other; whiles theſe were thus chaffering, the King eſpying another Monke at the lower end of the roome, who came along with one of the competitors for company, asked him what he would give for the place? Who anſwered, that he neither had any thing to give, nor would give any thing if he had it; well (ſaid the King) thou haſt ſpoken honeſtly, thou art fitter to be Abbot then either of theſe, and ſo beſtowed the place upon him freely.

Of womens wearing of naked breſts

Solomon Prov. 7. Deſcribes a Harlot, and amongſt other notes, he mentions her whoriſh attire, which ſome ſay are curled haire, a painted face, and naked breaſts; upon which an elegant writer thus diſcourſeth: The face indeed ought to be bare, for the haft ſhould lie out of the ſheath, but where the back and edge of the knife are ſhown, 'tis to be feared they meane to cut the fingers of others, peradventure, ſome honeſt women may go thus, but they are no whit the honeſter for going thus; the modeſty and diſcretion of honeſt

women

women were more to be commended, if they kept greater distance from the attire of harlots.

Hunger the best sauce, and mean diet the most healthfull.

Pompey being straggled one day from his followers, and being very hungry, he happened upon a poor mans cottage, who gave him a peece of course bread to feed upon; This great King swore that he never tasted sweeter food; holding in scorn all dainty fare ever after, as being neither so toothsom nor wholesome. The Lord *Antonio de Ona*, having entertained an old Gentleman, of above an hundred years of age at his table. The old man said thus to him, My Lord, *If I had been dieted in my youth at such tables as yours, I had never attained to these years; but by living soberly, you see how God hath blessed me.*

Plaine Dealing is a Jewell.

Plutach reports of *Dionisius* the elder, King of *Sicily*, that he was much given to Poetry, and so conceited of his own ability therein, that he would communicate his Poems to all that came near him, and then ask their opinions. It happened, that a certaine Phylosopher, who lived in his Court; one that could not

ter, nor indure the Tyrants humor, being demanded how he lik'd his verſes, told him plainly, that they were very poor ones, and not worth the hearing; wherewith *Dionyſius* was ſo offended, that he commanded his Guard to take him preſently away, and to carry him to the Mines, to worke there among other condemned perſons; but after a while by the mediation of friends he was releaſed, and received to Court againe; It happened that this vain-glorious King had made a new peece of Poetry, which he read openly to many of his Courtiers, this blunt Philoſopher being by, requiring every one to declare his opinion of it, which they did according to the Tyrants humor, extolling it to the skies; ſome prayſing the invention, others the ſmoothneſſe of the verſe: but when it came to the Philoſophers turn to ſpeake, he called ſuddenly to the Tyrants Guard, ſaying, *Come Maſters, carry me away again to the Mines, for I cannot indure this extreame folly.*

A guilty conſcience is hell upon earth.

I have heard (ſaith Sir *Thomas Moore*) from a Gentleman that waited upon *Richard* the third in his bed-chamber, that after he had cauſed his two Nephewes to be murthered, he never had quiet in his mind, or thought himſelfe

ſelfe ſure; when he went abroad, his eyes whirled about, his body was privily fenced, his hand ever on his dagger, his countenance and geſture like one always ready to ſtrike, he tooke no reſt anights, but lay long waking and muſing (ſore wearied with watch and care) rather ſlumbered then ſlept; troubled with fearfull dreams; ſuddenly ſometimes ſtarted up, leapt out of his bed, and ran about the chamber, ſo much was his reſtleſſe heart toſſed and tumbled with the tedious impreſſion, and ſtrong remembrance of his abhominable deeds.

True courage ariſeth from a good conſcience.

It was the ſpeech of *Robert* Earle of *Eſſex*, that valiant Souldier, and brave Generall in *Ireland*, *That ſometimes in the field encountering the enemy, the weight of his ſins lying heavy upon his conſcience, being not reconciled to God, quelled his ſpirits, and made him the moſt timerous and fearfull man that might be.* The wicked fleeth when no man purſueth him.

Men of corrupt opinions, ſoone grow to be corrupt in their converſation.

Thoſe whom *Paul* calls *doggs*, he alſo calls *evil-workers*; and ſpeaking of ſome whoſe *mindes were defiled*, he adds, *and reprobate to every good worke*; truth and goodneſſe are reciprocall

procall, and ſo are falſhood and wickedneſs; the doctrine of Faith is a doctrine of Holineſſe, and the doctrin of lies is the doctrin of prophanneſſe; he who fals from truth to falſhood, will quickly fall from piety to wickedneſſe; that errour which putrifies the heart, wil putrifie the life alſo. They who write the ſtory of the Anabaptiſts, begin it with errour in their judgements, but end it with wickedneſſe in their practiſes; and *Cyprian* writing long ſince of *Novatus* (that peſtilent Heretick) ſaith thus of him; That he was one who itched extreamly after *new notions*, beyond meaſure *covetous*, intollerably *proud*, no man ſo *curious*, no man ſo *treacherous*; he would commend you before your face, but cut your throat behinde your back; as falſe a perſon as lived, a very fire-brand, cared not what became of Truth or Peace, turned the world upſide downe, ſo that he might carry on his opinion. This is too true a Character of many in our dayes.

Uſe is a great matter.

A Gentleman travelling upon the way, came into an Inne to dine, where it hapned that the Hoſtice and her Maids were ſcolding, ſo that he could get nothing to eate by reaſon of their untowardneſſe, whereat he

grew

grew ſo angry that he was about to goe away, which the Hoſt of the houſe perceiving, askt why he was ſo impatient? I have indured (ſaid he) theſe ſcoldings and clamours this two and thirty yeares, both day and night, and are you not able to indure it one houre?

Churches are not to be ſeparated from for ſome corruptions.

In the Church of *Corinth* there were diviſions, ſects, emulations, contentions, and going to Law one with another for trifles, even before Infidels; *Pauls* authority queſtioned, the Reſurrection of the dead denyed, ſuch wickedneſſe as was execrable amongſt the Heathen wincked at; the Lords Supper prophaned, great offence given about things indifferent, Idolatry committed in eating meates ſacrificed to Devils, notwithſtanding all which foule abuſes, whereof ſome were groſly guilty in this Congregation, the ſociety of *Corinth* is called, and was the *Church of God*, and the faithfull did, and might *communicate* with others, without pollution. The *Galatians* had ſo farre adulterated the Goſpel of Chriſt, that the Apoſtle tels them, they were removed to another Goſpel; and cals them fooliſh and bewitched *Galatians*, yet he calls them Churches of *Galatia*; *Epheſus* had

had left her first love: In *Pergamus* there were some that held the doctrine of *Balaam*, and of the *Nicolaitans*. In *Thyatira* the woman *Jezabell* was suffered to seduce the servants of Christ; *Laodicea* was neither hot nor cold, and yet Christ was present with these Churches, he neither with-drew himself from them, nor forbad them that were faithfull to hold communion with them.

The better any man is, the worse he thinkes himselfe.

One saith of such as come to the University, that the first yeare they are Doctors in their owne conceits; the next yeare they come to be Masters, the third yeare they are content to be Batchelours, and the fourth, they finde themselves but Schollars; so Christians at their first conversion are high in their owne eyes, know all things, and censure all men, but afterwards, the longer a man lives, the lower he growes, till with St. *Paul*, he come to be the chief of sinners, and least of Saints.

Old Birds will not be caught with chaffe.

Two Schollars in *Germany* having laine so long in an Inne, that they had not only spent all their money, but also ran into debt

some

ſome two hundred Dollers, told their Hoſt a long ſtory of *Platoes* great year, and how that time ſix and thirty thouſand years the world ſhould be againe as it was, and they ſhould be in the ſame Inne and Chamber againe, and deſired him to truſt them till then: Gentlemen, quoth mine Hoſt, I doe beleeve it to be true, and I remember ſix and thirty thouſand yeares agoe you were here, and left juſt ſuch a reckoning to pay, I pray you pay me that firſt, and I will truſt you for this.

Gentlemen ſhould know their owne Country, before they travell into another.

The old Lord Treaſurer *Burleigh*, if any young Gentleman came to the Lords of the Councell for a Licenſe to travell, he would firſt examine him of *England*, and if he found him ignorant, would bid him ſtay at home, and know his own Country firſt.

Upon Bancroft *Arch-Biſhop of* Canterbury.

Here lyes his Grace, *who if his reſt be bad,*
It was becauſe he wanted what he had.

Hard breeding makes beſt Souldiers.

The old Lord *Grey* when he was Deputy of *Ireland*, to prepare and mure his Sons for the

the Warres, would uſually in the depth of Winter, in Froſt, Snow, Raine, and what weather ſoever fell, cauſe them at midnight to be raiſed out of their Beds, and carried abroad a hunting till next morning, and then perhaps come wet, and cold home, having for a breakfaſt a browne Loafe, and a mouldy Cheeſe, or (which is ten times worſe) a diſh of *Iriſh* Butter.

Why King James *made ſo many bad men Biſhops.*

King *James* being asked why he made ſo many bad Biſhops, anſwered ingeniouſly, with a ſtrong aſſeveration, *That he was very ſorry, but could not help it; for no good men would take the office on them.*

A Propheſie of Martin Luther *fulfilled.*

Luther ſaid to his friends, that when the Emperour *Charles* the fifth ſhould oppoſe againſt the Goſpel of Chriſt, that then he would looſe all his Dominions in low *Germany*; and ſo it came to paſſe in his Son *Philips* reigne, who ſtriving to advance the *Romane* cauſe, loſt the Spread-Eagle; for thereupon the united States revolted, and defended their owne liberties againſt the Houſes of *Spaine* and *Auſtria*.

Cal-

Calvins *Character.*

For a piercing Judgement, for ſtating Divinity queſtions, for experience in Church-affaires, for readineſſe and purity in his Writings, and Preachings; for labour and ſtudy, for reſolving of doubts for his Diſputations, for conſtancy in Adverſity, for Humility in Proſperity, for deſpiſing Honour and Promotions, for frugality, continency, ſobriety, and piety, few or none have outſtript, nor paralleld this man.

Whom God hath joyned together let no man put aſſunder.

Truth and Holineſſe are ſo naturally combined, and ſo mutually intereſted, that both ought to be promoted with equall zeal; we ſhould encourage holineſſe, and contend for the Truth too; we ſhould maintaine the Truth, and countenance Holineſſe too. He who pretends Holineſſe, but regards not Truth; and he who pretends the Truth, but regards not Holineſſe, neither of theſe is a Cordiall friend, either to Truth or Holineſſe.

A great mercy to be hindred in ſinning.

Auſtin hath a ſweet meditation to this purpoſe, The tempter was away; time and place was wanting, thy doing it was (O Lord) that the tempter was away, the Tempter came in time and place convenient, but thou with-heldeſt me from conſenting; when I had will, I wanted ability; when I had ability, I wanted opportunity; Bleſſed be the Lord, as for his furtherance in good, ſo for his hindrance in evill.

Perjury a fearfull ſin.

All judgements created are too narrow to conceive the guilt of *Perjury*; for as much as therein, (beſides the wrong of our neighbour, who can have no commerce with us, if there be no truth nor truſt in us) we make God himſelfe an Idoll, ignorant of truth; or like the father of Lies, in the eighth of *John*; a patron of fraud and falſehood; In every act of Perjury, we ſend him up a deſperate challenge of impudent and Atheiſticall defiance.

A remarkable Judgement upon a wicked Counsellour.

It was a very remarkable peece of Divine Justice which befell the Lord *Hastings*, by whose advice *Richard* the third put to death the Earle of *Rivers*, and *Grey*, with others at *Pomfret* in the North, without either tryall of Law, or any offence given; It pleased God, that this very *Hastings*, who counselled the Tyrant to take away the heads of these Noble-men thus unjustly, lost his owne head, the very same day and houre, in the Tower of *London*, in the same lawlesse manner, and by the command of the same lawlesse monster.

What cast Lucifer out of Heaven, and Adam *out of Paradice.*

God (saith one) had three Sons, Lucifer *Adam*, and Christ; The first aspired to be like God in power, and was therefore throwne downe from Heaven; The second, to be like him in knowledge, and was therefore deservedly driven out of Eden; The third did altogether imitate, and follow him in his mercy, and by so doing obtained an everlasting inheritance.

The worlds Hypocriſie.

Omnia religioſa nunc ridentur; He that makes Conſcience of his wayes, is accounted one of God Almighties Fooles; we are all (in effect) become Comedians in Religion, and while we act in geſture, and voyce Theologicall vertues, in all the courſes of our lives, we renounce our perſons, and the parts we play.

Stay the Bells, the man is alive yet, and like to plague you worſe.

While *Martin Luther* was yet living, ſome Popiſh Prieſts publiſhed a Booke in *Italian*, relating the ſtrange and fearefull manner of his death; thus the ſtory lyes. A ſtupendious and rare Miracle which God, ever to be praiſed, ſhewed about the filthy death of *Martin Luther*, a man damned both in body and ſoule, ſo that it conduced to the glory of Jeſus Chriſt, and the amendment and comfort of godly men. When *Martin Luther* was ſick, he deſired the Lords Body to be communicated to him, which he receiving, dyed preſently; when he ſaw that he muſt dye, he requeſted that his body might be ſet upon the Altar, and be adored with Divine worſhip; but God, to put an end to his horrible errours, by a great Miracle warned the people to abſtaine from that im-

impiety which *Luther* invented; for when his body was laid in the Grave, ſuddenly ſo great a ſtir & terror aroſe, as if the foundations of the earth were ſhaken together; whereupon all the Funerall trembling, were aſtoniſhed, and after a while lifting up their eyes, beheld the ſacred Hoſt appearing in the aire; wherefore with great devotion of heart, they placed the moſt ſacred Hoſt upon the holy Altar, whereupon the feareſull noyſe ceaſed; but in the night following a loud noyſe, and ratling, much ſhriller then the former, was heard about *Luthers* Sepulcher, which awaked all the City, terrified them, and almoſt killed them with aſtoniſhment; In the morning, when they opened the Sepulcher, they found neither his body, nor the bones, nor any of the cloaths; but there came a ſulphurous ſtinke out thereof, which almoſt over-came the ſtanders by. By this Miracle many were ſo amazed, that they amended their lives, for the honour of the Chriſtian Faith, and the glory of Jeſus Chriſt.

A faire confutation of a foule Lye.

When this Lye came printed into Germany, *Luther* confuted it with his owne hand, after this manner. I *Martin Luther* doe profeſſe and witneſſe under my owne hand, that I on the

one and twentieth day of *March* received this Figment, full of anger and fury concerning my death, and that I read it with a joyfull minde, and cheerfull countenance; and but that I deteſt the Blaſphemy, which aſcribeth an impudent Lye to the Divine Majeſty; for the other paſſages, I cannot but with great joy of heart laugh at Satans, the Popes, and their complices hatred againſt me; God turne their hearts from their Diabolicall maliciouſneſſe; but if God decree not to heare my prayers for their ſin unto death, the Lord grant that they may fill up the meaſure of their ſins, and ſolace themſelves to the full with their Libells, full fraught with ſuch like Lyes.

God is not alwaies alike preſent With his moſt faithfull Servants.

A very eminent Preacher of this Land being on a time at a Noble-mans houſe in the Country, was intreated to preach on a weeke day at a Lecture, then kept at that place, which he did; but was ſo extreamly bound and ſtraitned in his ſpirit, that he had almoſt no utterance, nor inlargement at all, wherewith he was exceedingly dejected; in the after-noone he rode away from that place to another Towne not farre off, in company with

with an eminent Divine, who had heard him that day; all the way as they rode, he did nothing but complain of Gods hand in ſtraitning him that day more then ever; but preaching the ſame Sermon the next day, God ſo aſſiſted him, that he never had more enlargement.

Upon a Gentlewoman that well deſerved it.

She that now takes her reſt within this Tombe,
Had Rachels *face, and* Leahs *fruitfull wombe,*
Abigals *wiſdome,* Lidya's *faithfull heart,*
With Martha's *care, and* Maries *better part.*

Luthers *conſtancy to the Truth.*

Martin Luther was ever conſtant in knowne truth, from the confeſſion whereof he could never be removed with threats or promiſes, ſo that when upon a time one Papiſt demanded of another, Why doe you not ſtop the mans mouth with Gold and Silver? the other anſwered, This German beaſt careth not for money.

Heavineſſe may endure for a night, but joy commeth in the morning.

There lived lately at Tilbury in Eſſex, one Maſter *Vere*, elder Brother to the late Lord *Vere*; this Gentleman fell into great trouble

of minde, yea he grew to ſuch a degree of deſpaire, as that he rejected all the comforts, that many godly Miniſters, and other Chriſtian friends endeavoured to apply to him; nay he would not permit them to pray with him, nor in his Family; neither would he ſuffer either, Reading, Singing, or praying to be uſed in his houſe for a long time, though formerly he had both liked and uſed all ſuch Chriſtian exerciſes; and that which is moſt ſtrange, he ſent to all the godly Miniſters and Chriſtians that dwelt neare him; to deſire them for Gods ſake, that they would not pray for him, ſaying, that it would but increaſe his torments in Hell; in this ſad condition he continued a long time, till walking one day in his chamber alone, he hapned unawares to ſing a line or two of a Pſalme to himſelfe; at which inſtant he began to feele ſome inward refreſhing in his ſpirit, and by little and little he grew abundantly filled with heavenly comforts, in ſuch a meaſure (as he told all that came to him) that it was impoſſible for any tongue to utter, or heart to imagine, that did not feele them; Thus he continued about three quarters of a yeare, injoying heaven upon earth, and then he dyed in the armes of Jeſus Chriſt.

Ver-

Vertue and valour is the beſt nobility.

One *Verdugo* a Spaniſh Commander in Frizeland, of very meane birth, but an excellent Souldier; being at a great Feaſt with certaine of the Spaniſh Nobility, and ſitting uppermoſt at Table, as it belonged to him there, being Governour of that Country; ſome of them began to murmure that he tooke the place before them, to which he thus replyed; Gentlemen (quoth he) queſtion not my birth, nor who my father was, I am the Son of my own deſert and fortune; if any man dares doe as much as I have done, let him come and take the Tables end with all my heart.

Want of learning in Noble-men to be lamented.

Sigiſmond King of the Romans greatly complained at the Counſell of Conſtance of his Princes and Nobility, that there was not one of them that could anſwer an Embaſſadour who made a ſpeech in Latine; whereat *Lodowick* the Elector Palatine tooke ſuch a deep diſdaine in himſelfe, that with teares he lamented his want of learning, and preſently returning home, began (though very old) to learne his Latine tongue.

The meanes Julian *used to destroy Christian Religion.*

The Apostate *Julian*, who made it his busineſſe to deſtroy Chriſtian Religion, betooke himſelfe to the uſe of two principall meanes; the one whereof was obſtructing the wayes of liberall Education, by putting down Schools of Learning, that Chriſtians being kept in ignorance might ſooner be cheated of their Faith, and leſſe able to reſiſt the Heathens Sophiſtry. The other was, Indulgence to all kinde of Sects and Hereſies, in hope by countenancing them, to create ſuch a diſtraction amongſt Chriſtians, as ſhould bring ſpeedy deſtruction, not only upon the Orthodox party, but upon the very profeſſion of Chriſtianity.

Chriſt only inlightens the ſoule.

Were it not for the Sunne it would be perpetuall night in the world, notwithſtanding all the Torches that could be lighted; yea notwithſtanding all the light of the Moone and Stars; it is neither the Torch-light of Naturall parts, and Creature comforts, nor the Star-light of civill honeſty, and common gifts; nor the Moon-light of temporary faith, and formall profeſſion, that can make it

day

day in the ſoule, till the Sun of righteouſneſſe ariſe and ſhine there.

In warre policy is better then valour.

The Oracle of *Apollo* at *Delphos*, being demanded the reaſon why *Jupiter* ſhould be the chiefe of gods, ſith *Mars* was the beſt Souldier, made this anſwer; *Mars* indeed is the moſt valiant amongſt the gods, but *Iupiter* is the moſt wiſe, concluding by this anſwer; That policy is of more force in Military affaires then valour: *Parui ſunt arma foris, niſi ſit conſilium domi.*

The qualities of a good Servant.

The firſt duty of a Servant, is willingneſſe to learne whatſoever is neceſſary; the ſecond, faithfulneſſe, in performing truly whatſoever belongs to his duty; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue, in not replying to his Maſters ſpeeches.

Men are eaſily drawne to vice, but hardly to vertue.

Caliſtes the Harlot ſaid, ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed, ſhe could draw away his Auditors from him; no marvell (ſaith *Socrates*) for thou allureſt them

to

to diſhoneſty, to which the way is ready; but I doe exhort them to vertue, whoſe way is hard to finde.

The wonderfull power of Prayer, even in our dayes.

At the beginning of our *New-England* Plantation, our Country-men were driven into great ſtreights, and one time eſpecially above the reſt; for the wind held ſo contrary, that the long expected Ships, which ſhould bring them neceſſaries out of Old *England*, could not come to them, whereby they were brought almoſt to extremity; And beſides, it had not rained by the ſpace of eleven weeks, which made them deſpaire of receiving any reliefe from the ſeed that they had ſowen: In this ſad condition, they kept a day of ſeeking the Lord by Prayer, and of ſolemne humbling of themſelves before him. Now marke the event; before they had fully ended the buſineſſe of the day, it pleaſed God to ſend them a gracious raine, which ſo refreſhed the parched earth, that they had a plentifull crop from it; and the next morning three Engliſh Ships came into the Bay, which abundantly ſupplyed their wants.

Chriſt

Chriſt is All, and in All.

We have all things in Chriſt, and Chriſt is all things to a Chriſtian; If we be ſick, he is a Phyſician: If we thirſt, he is a Fountaine: If our ſins trouble us, he is Righteouſneſſe; if we ſtand in need of help, he is mighty to ſave; if we feare death, he is Life; if we be in darkneſſe, he is Light; if we deſire Heaven, he is the Way; if we hunger, he is Bread.

Queene Elizabeths *godly anſwer about Tollerating of Popery.*

The Emperour and almoſt all the Popiſh Princes of Chriſtendome, interceding with Queene *Elizabeth*, in the beginning of her reigne, to Tollerate the Popiſh Religion in her Dominions, and that ſhe would ſuffer the Papiſts to have Churches in Townes by the Proteſtants; ſhe anſwered, That to let them have Churches by the others, ſhe could not, with the ſafety of the Common-wealth, and without wounding of her honour and conſcience; neither had ſhe reaſon to doe it, ſeeing that *England* imbraced no new Religion, nor any other then that which Jeſus Chriſt hath commanded, that the Primitive and Catholick Church hath exerciſed, and the ancient Fathers have alwaies with one voyce,

voyce, and one minde approved. And to allow them to have divers Churches, and divers manners of ſervice; beſides that, it is directly oppugnant to the Lawes eſtabliſhed by the authority of the Parliament, it were to breed one religion out of another, and draw the ſpirits of honeſt people into varieties; to nouriſh the deſignes of the factious, to trouble Religion and the Common-wealth, and to confound humane things with Divine, which would be ill in effect, and worſe in example; pernicious to her Subjects, and not aſſured at all to thoſe to whom it ſhould be allowed.

An excellent cuſtome amongſt the Athenians.

Amongſt the Athenians, when the Magiſtrates had ended their Government, which laſted but a yeare, open Proclamation was made throughout the City, after this manner: Whoſoever can accuſe the Magiſtrate of any unjuſt act committed, let him come forth, for they have ended their Magiſtracy; upon this Proclamation, every Accuſer that could make juſt prooſe of offence, had his free admiſſion.

A Murder ſtrangely diſcovered.

A company of Villaines as they were murthering one whom they had robb'd, to which purpoſe

purpoſe they drew him into a Field remote from the High-way; whilſt they were committing this bloody act, it happen'd that a flock of Cranes flew over the Field, to whom the dying man cryed out aloud, ſaying; You Cranes ſhall beare witneſſe what they doe unto me; this murder lay hid for a long time, and no knowledge could be got of the murderers, untill a certaine day, when a publick Solemnity being made in the ſame Field, whereat two of them who had committed the murder happened to be preſent; ſuddenly a great noyſe of Cranes was heard above in the ayre, which one of them perceiving, ſcoffingly ſaid to his fellow (not thinking that any body heard him) Harke fellow, theſe are the witneſſes that *Ibicus* when we kild him ſaid ſhould diſcloſe his death; This being over-heard by one that ſtood nigh them, they began to be had in ſuſpicion; whereupon they were called into queſtion by the Magiſtrate, and upon ſtrict examination, at length they confeſſed the Fact, and Juſtice was executed upon them accordingly.

A ſtrange accident at Oxford *Aſſizes.*

At an Aſſizes holden in *Oxford*, 1577. one *Robert Jenke* a Stationer, and an impudent Fellow,, was there accuſed and brought to Triall

Tryall, for ſpeaking words againſt the Queen; it hapned in the very inſtant while he was Arraigned, that there aroſe ſuch a Damp, and poyſonous ſmel, that the moſt part of the company there preſent, dyed in a ſhort ſpace after, the contagion ſpreading no further then to thoſe that were upon the place; amongſt others *Robert Bell*, chiefe Baron of the Exchequer, Mr. *Barham* a famous Lawyer, ſome of the Nobility and chiefe Gentry, moſt of thoſe that ſerved upon the ſeverall Juries, and about three hundred more dyed there.

Manna is a perfect reſemblance of Jeſus Chriſt.

Chriſt is ſignified by the Manna, which the Iſraelites did eate in the Wilderneſſe, in many reſpects;

Firſt, as Manna was a meat prepared of God, without the labour of the Iſraelites, ſo is Chriſt given unto men, not out of any work or merit of theirs, but of the free gift and goodneſſe of God.

2 As Manna came from Heaven beſides the ordinary courſe of Nature, ſo Chriſts birth was wonderfull, and different from other men.

3 Manna was diſtributed to all alike, even ſo Chriſt communicates himſelfe to all alike with-

without reſpect of perſons, for in him is neither male nor female, bond or free.

4 Manna when it came firſt was an unknowne thing, ſo Chriſt was unknowne when he came into the world.

5 Manna was food, and a plentifull food, there was enough for every body, ſo is Chriſt the Food and Bread of our Soules, and ſufficient to feed many, yea even the whole world.

6 Manna was of a moſt ſweet and pleaſing taſte, and ſo is Chriſt unto that Soul which can truly reliſh him.

7 Manna was white and pure, even ſo is Chriſt alſo white and pure, he hath not the leaſt ſtaine of ſinne.

8 Manna before it was eaten was brayed in a Morter, or broken in a Mill; ſo was Chriſt bruiſed in the Garden, and broken upon the Croſſe, that he might nouriſh our ſoules to eternall life.

9 As Manna was given only in the Wilderneſſe, and ceaſed as ſoone as they came into the Land of promiſe; ſo is Chriſt our Spirituall food in the Euchariſt, ſo long as we travell in the wilderneſſe of this world, but when we ſhall arrive in the heavenly Canaan we ſhall have no more need of Sacraments.

Men much in debt ſeldome ſleep ſoundly.

When a Gentleman of *Rome* that had concealed his broken eſtate dyed, and his goods were ſet to open ſale for his Creditors ſatisfaction, *Auguſtus* himſelfe ſent to buy that bed for his owne uſe, wherein the man, ſo farre in debt, could poſſibly take his reſt.

Our high Gallants have not for the poore.

A poore man were as good goe begge of an Image, or Monument, as of thoſe gorgeous Idols, which repreſent nothing but apparrell; They have not for them, they ſay, when their ſuperfluities might ſupply his neceſſities.

The moſt carnall Religion is beſt pleaſing to carnall men.

Mahumitaniſme hath raiſed it ſelfe to the height it is now at, by theſe foure advantages; Firſt, by permitting much carnall liberty to the Profeſſors (as having many Wives) and no wonder if they get Fiſh enough, that uſe that bait. Secondly, by promiſing a Paradice of ſenſuall pleaſure hereafter, wherewith fleſh and bloud is more affected, then with hope of ſpirituall delights. Thirdly, by prohibiting Diſputes, and ſuppreſſing of all

Learn-

Learning; and thus *Mahomet* made his ſhop darke on purpoſe, that he might vent any thing. Laſtly, this Religion had never made her owne paſſage ſo faſt and ſo farre, if the ſword had not cut the way before her, as commonly the conquered follow, for the moſt part, the religion of the Conquerours.

Ignorance of other mens condition a cauſe of uncomfortableneſſe in many Chriſtians.

A godly Miniſter in Germany, that was much troubled in his minde, fearing that his condition was not good, becauſe he was ſo peſtered with inward luſts and corruptions, was deſirous to adviſe with *Martin Luther*, and to acquaint him with his trouble; comming to him, he relates to *Luther*, how he was continually haunted with temptations to pride and vain-glory; and that he could never pray, nor preach, but that his heart was poyſoned with thoughts of vaine-glory and ſelfe-ſeeking; *Luther* hearing this good mans complaint againſt himſelfe, burſt out into teares, and taking the Miniſter by the hand, ſaid; O Brother, I bleſſe God, that I have lived to meet with one that is troubled with my Diſeaſe; for I thought that no man had been troubled with ſuch a temptation, in the Pulpit, but my ſelfe; and as this godly Miniſters

caſe afforded comfort to *Luther*, ſo *Luthers* free acknowledgement of his being in the ſame condition, was no leſſe ſatisfaction to him.

A brave Cupboard of Glaſſes well broken, and the ſtory better applyed.

One *Pollio* a famous Roman, had a moſt ſtately Cupboard of curious Glaſſes, whereof he made very great account, giving charge to all his Servants (with ſevere threatnings) that they ſhould beware of breaking any of his Glaſſes; one day, *Pollio* having invited many of his friends to Dinner, the Glaſſes were brought forth, and ſet upon the Cupboard; and as *Pollio* was walking up and downe the roome, before his friends came, conſidering his fine Glaſſes, he began to thinke what a feare his Servants lived in, by reaſon of thoſe Glaſſes, ſaying to himſelfe; that they were but brittle toyes, and if any of them hapned to be broken, it would diſquiet him more then they were all worth; ſaying further, that if he brake them himſelf, it would both prevent his being angry with his Servants, and free them from a great deale of feare; hereupon he gives the Cupboard-cloath a twitch, downe came all the Glaſſes, and were ſhattered to peeces. This

Story

Story was related in a Sermon before King *James*, by Doctor *Burges* of Ipſwich, and thus applyed; Sir, (ſpeaking to the King) the Ceremonies of the Church of England, are pretty ſpecious things, but very brittle, and ſubject to breaking; and your Majeſty hath given ſtrict charge to your Servants, with ſevere threatnings, that they break none of them; your Subjects live in great feare of incurring your diſpleaſure, if by chance they ſhould breake any of them, and 'tis likely you will be very angry if any of them be broken, I moſt humbly beſeech your Highneſſe, in the behalfe of your good Servants, who feare to diſpleaſe you; that you would play the part of wiſe *Pollio*, and breake theſe Glaſſes your ſelfe; aboliſh theſe brittle Ceremonies, your ſelfe, that ſo your faithfull ſubjects may be freed from their continuall feare, and the occaſion of your Majeſties diſpleaſure removed. King *James* was much taken with this handſome paſſage, countenanc'd the Doctor, and ſeemed inclinable to the motion; till the Biſhops about him had changed his minde, which they did, by buzzing into his head their old principle, of no Ceremony, no Biſhop; no Biſhop, no King; and ſo cunningly did they play their Game, that they had ſuddenly incenſed the Kings minde ſo againſt him, for

that audacious paſſage in his Sermon, as they termed it, that the Doctor was clapt up in the Tower, whence he could not be delivered, till he paſt his promiſe to leave the Kingdome; which accordingly he did, and went over into Holland, where he remained for many yeares, preacher at the Hague.

The Churches ſecurity.

That Ship cannot be caſt away wherein Chriſt is the Pilot, the Scripture the Card, his Croſſe the maine Maſt, his Promiſes the Anchors, his Spirit the Winde; *Jactatur, nunquam mergitur iſta ratis*; it may be toſt, but never ſhipwrack't.

No Jeſuites in Hell.

A Jeſuite preaching at the great Church in Padua, towards the end of his Sermon, he fell into a large commendation of the Order of the Jeſuits, extolling it above all the Religious Orders that then were, or ever had been in the world, giving God thankes, that he had the happineſſe to be of that Order; and in the cloſe of his Diſcourſe, he told his Auditory that he would acquaint them with a Viſion which he had lately ſeene; The other night (ſaid he) I dreamed that I was in Hel, where me thought I ſaw Popes, Emperours, Kings,

Kings, Queens, Cardinals, Biſhops, Abbots, Monks, Fryers, and ſome of all ſorts of men both Eccleſiaſticall and Secular, but not one Jeſuite amongſt them all; which made me to bleſſe God that ever I was borne to be of ſo bleſſed a Society; which, though it had ſent ſo many thouſands of that holy Order to the Grave, yet never any of them went to Hell; and ſo he concluded his Sermon, with a freſh encomium of the Society of Jeſuites. The next Sunday after, a Dominican Fryar preached in the ſame Church, and he alſo, towards the end of his Sermon fell upon the high praiſes of the Order of the Jeſuits; repeating much of the Jeſuits Sermon, the day before, and bewayling himſelfe, that it was not his fortune to be of that holy Order; whereof none ever went to Hell, as the reverend Father had told them the day before; at laſt he told the people, that he alſo had ſeene a Viſion, and dreamed likewiſe one night that he was in Hell, where he ſaw Popes, Emperours, Kings, Cardinals, and all ſorts of Orders, as the Jeſuite had notably ſhewed them, the day before; but not a Jeſuite (ſaid the Fryar) could be ſeen amongſt them all; then thonght I to my ſelfe, O what a bleſſed Order is this! O that I had been a Jeſuite, and not a Dominican; and ſtill I caſt my eyes all over Hell,

but could not finde ſo much as a peece of a Jeſuite there, but ſtore of all other religious Orders; yea, even of Dominicans, my owne Order, I ſaw great ſtore; at laſt me thought I beckned a little Devill to me, and askt ſoftly in his eare, whether there were any Jeſuites in that place or no? he anſwered, That there were none there, but that they were kept in a Hell by themſelves, which is a great roome under this, where (ſaid the little Devill) there be abundance of them, and they come hither ſo faſt, that my maſter Lucifer ſcarce knowes where to beſtow them; and beſides, they are ſo unruly, that if they were not kept by themſelves, every body would be ſoone weary of this place. He further told me (me thoughts) that his maſter durſt not let them have any Gunpowder, for feare leſt they ſhould blow up this place.

A worthy example of gratitude.

Thomas Cromwell, who was borne of meane Parentage, became Earle of Eſſex, and Lord Chancellour of *England*; when he was a young man he had a deſire to ſee the world, his firſt adventure was into France, whether he went as a Page to a Souldier to carry his Knap-ſack, but that Army being over-throwne, *Cromwell* wandered up and downe till he came to Florence,

rence, where his neceſſities made him beg up and downe the ſtreets; it hapned that one *Francis Freſcobald* (a Merchant of that City, and one that had traded much in England) meeting with this young tatter'd ſtripling, and finding him to be an Engliſh youth, he carried him home to his houſe, and there beſtowed a new ſuit of apparrell upon him, entertaining him with all courteſie, till he was minded to returne home into his Country; when *Freſcobald* perceived *Cromwels* deſire to be going homewards, he provided him a Horſe, which he beſtowed upon him, and ſixteene Ducats of Gold in his purſe. Now it pleaſed God, after a long time, that as *Cromwell* was advanced to high preferment, ſo *Freſcobald* was brought low in his eſtate, through many misfortunes and loſſes; inſomuch that he was forced to come over into England, to get up ſome monies, which ſome Merchants of this Nation were indebted to him; being here, and following his buſineſſe in London, it hapned that *Cromwell* (who was then Lord Chancellor) as he was riding in the ſtreet towards Court, eſpied this Italian, and gueſſing who he was by his habit, he called him to him, asking his name; who anſwered, that his name was *Francis Freſcobald*; *Cromwell* expreſſing much gladneſſe to ſee him, cauſed one

of his Servants to carry him home to his houſe, there to ſtay till his returne; *Freſcobald* all this while knowing not what this meant, nor who it was that ſhewed him this courteſie, having quite forgotten his former kindneſſe to *Cromwell*, not knowing what was become of him; well, at Dinner-time my L. Chancellour came home, bringing with him the Lord Admirall, and ſome other Noble-men to dine with him, and in the preſence of them all, he fell to imbracing this Stranger, and expreſt exceeding much gladneſſe to ſee him, and holding him faſt by the hand, he turned to the Lords, telling them, the extraordinary favour that this Italian had ſhewed him in his extreame neceſſity, and ſo relates the whole ſtory to the Lords; at dinner *Cromwell* placed this his friend next him at the Table, and after dinner, when the Lords were gone) he falls to inquire of him the occaſion of his comming into *England*; who truly tels him how it was, that he was much decayed in his eſtate, and that his comming hither was to get in ſome debts owing to him here, which were about fifteene thouſand Ducats; after many expreſſions of thankfulneſſe, and condoling with *Freſcobald* for his misfortunes, he carried him into an inner chamber, where opening a Cheſt he tooke out a bagge of Gold; and firſt

of

of all he gave him ſixteene Crownes, ſaying, there was that which he lent him at his comming from *Florence*; next, he gave him ten Crownes more, ſaying, ſo much the Suite of Apparrell coſt, which you gave me; then he gives him other ten Crownes, ſaying, that you beſtowed ſo much upon the Horſe I rode away on; but conſidering you are a Merchant, ſaid *Cromwell*, it ſeemeth to me not honeſt to returne you your money without ſome conſideration for the long detayning of it; Take you therefore theſe foure Baggs, and in every of them is foure hundred Ducats, theſe you ſhall receive and enjoy from the hand of your aſſured friend. This done, he cauſed *Freſcobald* to give him the names of his Debtors, and what every one ought him, appointing one of his Officers to cauſe his Debtors to make preſent payment of what they ought; the Officer plyed the buſineſſe ſo well, that he had quickly procured all *Freſcobalds* Debts; whom *Cromwell* entertained in his houſe all the while, and would have had him to continue with him his whole life, promiſing him the loane of threeſcore thouſand Ducats for foure yeares, if he would continue and trade here in *England*; but *Freſcobald*, who deſired to returne into his owne Country, and there quietly to continue the reſt of his life, with

the

the great favour of the Lord *Cromwell*, after many thankes for his high and noble entertainment, departed towards his desired home; where richly arriving, he gave himselfe quietly to live: But his wealth he small time enjoyed, for in the first yeare of his returne he dyed.

The absurdity of Sooth-saying, or judiciall Astrology.

The absurdity and imposture of Divination, or Sooth-saying, is ingeniously observed by *Cicero*; in *Pompey* the great, *Crœssus*, and *Iulius Cæsar*; to whom all the Chaldees and Wisards, not only promised prosperous and long lives, but assured them of timely and peaceable ends; yet of their tumultuous imployments in the passage of their time upon earth, and of their wretched and miserable deaths, Histories make ample and frequent mention.

Where humane helpe failes, we may expect Divine.

Philo with other Jewes being accused to *Cajus Caligula* (by one *Appion*) that they had refused to give Divine honour unto *Cæsar*; and for that cause were commanded from the Court; he said to the rest of the Jewes, his

his companions in that adverſity; Be of good comfort, O my friends and Country-men, againſt whom *Cæſar* is thus grievouſly incenſed; becauſe of neceſſity, Divine aide muſt be preſent, where humane helpe is abſent.

Eight Rules to know falſe Doctrines by.

They that would not be corrupted with the Errours and Hereſies of theſe times, muſt carefully reject all erronious and hereticall Doctrines; to which purpoſe theſe generall rules may be very uſefull.

Firſt, whatſoever Doctrine is contrary to godlineſſe, and opens a doore to Libertiniſme, and prophaneneſſe, muſt be rejected as Soule-poyſon; ſuch are Doctrines againſt the Sabbath, Family duties, and publick Ordinances; and ſuch is the Doctrine of an Univerſall Tolleration of all Religions.

Secondly, ſuch Doctrines muſt be rejected, as hold forth a ſtrictneſſe above what is written; many Doctrines in Popery are of this ſort, as Selfe-whippings, voluntary Poverty, and Vowes of Continency.

Thirdly, whatſoever Doctrine tendeth to the lifting up of nature corrupted, to the exalting of unſanctified Reaſon, and giveth Free-will in ſupernaturall things to a man unconverted, is a Doctrine contrary to the Goſpel

Goſpel. This Rule will preſerve us againſt all Arminian Tenets.

Fourthly, all Doctrines that ſet up our owne righteouſneſſe, whether of Morality, or Sanctification, in the roome of Chriſts Righteouſneſſe; that place good workes in the Throne of Chriſt, are Doctrines of Antichriſt, and not of Chriſt.

Fifthly, All Doctrines that doe ſo ſet up Chriſt and his Righteouſneſſe, as to decry all workes of Sanctification, and to deny them to be fruits and evidences of our Juſtification, are to be avoyded and abhorred. This Rule will keep us from moſt of the errours of the Antinomians.

Sixthly, That Doctrine that leſſeneth the priviledges of Beleevers under the New Teſtament, and maketh their Infants in a worſe condition, then they were in under the Old Teſtament, cannot be the Doctrine of the Goſpel; for the Goſpel tells us, *That Jeſus Chriſt was made a Surety of a better Teſtament, eſtabliſhed upon better promiſes.* This Rule will preſerve us againſt the poyſon of Anabaptiſme.

Seventhly, That Doctrine that cryeth up purity to the ruine of unity, is contrary to the Doctrine of the Goſpel; for the Goſpel calleth for unity, as well as purity. *Eph.* 4. 3, 4, 5, 6.

4, 5, 6. This Rule will teach us what to judge of the Congregationall way, and of Tollerating different Religions, which tends much to the breach of Spirituall love and unity, and cannot be the Government of Christ.

Lastly, whatsoever Doctrine is contrary to the rule of Faith, or to any duty required in the ten Commandements, or to any Petition of the Lords Prayer, is not a Doctrine of Christ, and therefore to be rejected.

A good argument for the immortality of the Soule.

When *Frederick* the Emperour was told of the death of a great Noble-man, who had lived ninety yeares in all voluptuousnesse and pleasure, yet was never knowne to be either diseased in body, or disquieted in minde, by any temporall affliction whatsoever; this being related to the Emperour as a strange thing, he made answer; Even hence (said he) wee may ground, that the Soules of men be immortall; for if there be a God, who first created, and since governeth the world, (as both Divines and Philosophers teach) and that there is none so stupid as to deny him to be just in all his proceedings; there must then of necessity be other places provided, to which

which the Soules of men muſt remove after death; ſince in this life we neither ſee rewards conferred upon thoſe that are good and honeſt, nor puniſhments condigne inflicted upon the impious and wicked.

Great men are only happy by report.

Great Perſons had need to borrow other mens opinions to thinke themſelves happy; for if they judge by their owne feeling they cannot finde it; they are happy onely by report.

Nero's *over-throw.*

Veſpatian the Emperour asked *Apolonius* what was *Nero's* over-throw? who anſwered, that *Nero* could touch and tune a Harp well; but in Government, ſometimes he uſed to winde the pins too high, and ſometimes to let them downe too low.

Not good to be too Satyricall.

He that hath a Satyricall vaine, as he may make others afraid of his wit, ſo he had need be afraid of others memory.

An Epiſcopall character.

'Tis reported of one *Ralph* Biſhop of Durham, that he was witty only in deviſing, or ſpeak-

ſpeaking, or doing evill, but to honeſty and vertue his heart was as a lump of Lead; he was counted the principall infamy of that Age, living without love, and dying without pitty; ſaving of thoſe who thought it pitty he lived ſo long.

A fine way to get preferment.

Guymund Chaplaine to *Henry* the firſt, perceiving that the worſt Clerks were advanced to the beſt Dignities; one day, as he was reading Divine Service, he hapned upon *James*, the fifth Chapter, where comming to the ſeventeenth Verſe, he read thus; It rained not upon the earth one, one, one yeares and five one months, inſtead of three yeares and ſix months; the King obſerved it, and rebuked him for it; he anſwered, that he did it of purpoſe, for that he ſaw ſuch Readers were ſooneſt preferred.

A man to be truſted.

Some men are no more to be credited then a Greeke, whoſe unfaithfulneſſe became Proverbiall, and was commonly called, *Græca fides*; for though a Creditor hath ten Bonds, ten Seales, and ten Sureties (as uſually he hath) yet the Borrower will not keepe his credit.

What in, and what is not the worke of a Miniſter.

Our worke is to make men Chriſtians, not Criticks; to bring them unto Faith, and not to doubtfull Diſputations; to feede their Soules, and to guide their Conſciences; not to dazle their eyes, nor to puzzle their judgements, nor to perplex their conceits, nor to pleaſe their humours, nor to tickle their fancies, nor to foment their jealouſies, and cenſures of things and perſons, by novell, ſpecious, and unpractiſed curioſities.

Calvins *ſweet temper.*

It was a good temper of *Calvin*, who (being told how *Luther* rayled on him) profeſſed, that though *Luther* ſhould call him Devill, yet he would ſtill acknowledge him for an excellent Servant of God.

A merry Epitaph upon a Singing-man.

This Muſicall Epitaph made upon the Chanter of Langres in France, was very fitly applyed to the buſie Vicar of Grantham, who was bred a Singing-man, and one of the firſt that turned the Communion Tables Altarwiſe.

Well quoth he, climbe the ſcale of Gammuth Arë,
Till leaving Quire, and of a Moode to marrie,

In

In this imperfect Time, and uneven Nochets;
His house with Minums stor'd, his head with
Crochets:
Then prowles a Long, the Country for relieſe,
Lookt for a Large, but lighted on a Brieſe;
And from the white Long, and the Sacred Altar,
Deſerving Dupla's, reapt but a Seſqui alter:
Baſe was his part, yet his neighbours ſay,
He ſung the Truble till his dying day.
For Counter-points, and Diſcords, much enquest
He made, till here he found his Pauſe, and Reſt;
Time perfect had he had, and more prolation,
He quite had changd the Plain-ſong of the Nation.

Severall Lawes and Cuſtoms, of ſeverall States and Common-Wealths.

Ptolomeus King of Ægypt feaſting one day, ſeven Embaſſadours, at his requeſt every one of them ſhewed unto him three of their principall Lawes and Cuſtoms; and firſt, the Embaſſadour of *Rome* ſaid; We have the Temple in great reverence, we are very obedient to our Governours, and we doe puniſh wicked men, and evill-livers ſeverely. The *Carthaginian* Embaſſadour ſaid, In the Commonwealth of *Carthage*, the Nobility never ceaſe fighting, nor the common People and Artificers labouring, nor the Philoſophers teaching. The *Cicilian* ſaid; In our Common-

wealth, Juſtice is exactly kept, Merchandize exerciſed with truth, and all men account themſelves equall. The *Rhodians* Embaſſadour ſaid; At *Rhodes* old men are honeſt, young men ſhame-fac'd, and Women ſolitary and of few words. The *Athenian* Embaſſadour ſaid; In our Common-wealth, rich men are not divided into Factions, poore men are not idle, the Governours are not ignorant. The *Lacedemonian* Embaſſadour ſaid; In *Sparta* envie reigneth not, for all men are equall; nor Covetouſneſſe, for all goods are common; nor Sloath, for all men labour. The Embaſſadour of the *Sicyonians* ſaid; We permit none to travell, leſt they ſhould bring home new Faſhions, Phiſitians are not ſuffered, leaſt they ſhould kill the ſound; nor Lawyers, leaſt they ſhould maintaine Suits and Controverſies.

The vertue of Chriſtians prayers.

The Emperour *Marcus Antonius* being in Almany with his Army, was incloſed in a dry Country by his enemies, who ſo ſtopped all the paſſages, that he and his Army were like to periſh for want of water; the Emperours Lieutenant ſeeing him ſo diſtreſſed, told him, that he had heard, that the Chriſtians could obtaine any thing of their God

God, by their prayers; whereupon the Emperour, having a Legion of Christians in his Army, desired them to pray to their God for his and the Armies delivery out of that danger; which they presently did, and incontinent a great Thunder fell amongst the enemies, and abundance of water upon the *Romans*, whereby their thirst was quenched, and the enemies over-throwne without any fight.

A smart Satyre.

It was a smart invention of him, that having placed the Emperour and the Pope, as reconciled, in their Majestick Thrones, he brought the States of the world before them; First comes a Counsellour of State with this Motto, *I advise you two*; then a Courtier, *I flatter you three*; then a Husband-man with this Motto, *I feed you foure*; then a Merchant, *I cousen you five*; then a Lawyer, *I rob you six*; then a Souldier, *I fight for you seven*; then a Phisitian, *I kill you eight*; Lastly, a Priest, *I absolve you all nine.*

If the Devill take the Prince, what will become of the Bishop?

A certaine Germaine Clown, or Boare (as they terme him) seeing the Bishop of Colen ride in state, with a great Traine of Horse-

Horſe-men before and after him, ſtood gaping on the Biſhop as he paſſed by, and ſmiled to himſelfe; the Biſhop perceiving it, made a ſtand, and demanded of the Boare why he thus ſmiled, bidding him ſpeake the truth freely without feare, for he ſhould ſuſtaine no damage; whereupon the Boare replyed; That he ſmiled to think with himſelfe, whether Saint *Martin* (Patron, and firſt Biſhop of Colen) ever rode in ſuch ſtate as he did now; the Biſhop hereunto anſwered; That he was an ignorant ſilly Fellow, for he did not ride in his ſtate, as he was Arch-Biſhop of Colen, but as he was the chiefe Prince Elector of Germany; whereupon the Clowne wittily retorted; Suppoſe (ſaid he) my Lord, the Devill ſhould come and fetch away the Prince Elector, I pray what would become of the Biſhop? I feare me he would to Hell too; at which the Biſhop being confounded went his way.

Biſhop Wrens *unſufferable inſolency.*

When *Wren* was Biſhop of Norwich, and had put downe all after-noone Sermons on Lords dayes in his Dioceſſe, it hapned that the Earles of *Bedford* and *Doncaſter*, with three or foure Lords more, were invited to the Baptizing of the Lord *Brooks* Childe, at Dallam

lam in Suffolke, which was to be in the after-noone on the Lords day; the Noblemen earneſtly deſired Maſter *Aſh* (Houſhold Chaplaine to the Lord *Brooks*) to preach, which through great importunity he did; this preſently comming to the Biſhops eares, he ſends his Apparitor with a Citation for Maſter *Aſh* to appeare before him, with whom the Lord *Brooks* went along to the Biſhop, whom they found ſitting in ſtate like a great Lord, or Demy Pope; they deſired to know his Lordſhips pleaſure, to which the Biſhop anſwered; That his Chaplaine had openly affronted him in his Dioceſſe, in daring to preach therein without his ſpeciall Licenſe, and that on the Lords day after-noone, when he had expreſly prohibited all Sermons within his Juriſdiction; telling Maſter *Aſh*, that he would make him an example to all others; my Lord *Brooks* told the Biſhop, That it was by the earneſt intreaty of thoſe Lords, and his owne command, that his Chaplaine then preached, and that he hoped there was no cauſe of offence in the matter; to which the Biſhop replyed: That my Lord *Brook* did very ill to offer to maintaine his Chaplaine in this, ſaying, that no Lord in *England* ſhould affront him in his Dioceſſe in ſuch a manner, if he did, his Majeſty ſhould know of it, and

that he would make his Chaplaine an example. Hereupon he presently proceedeth against Master *Ash* in his owne Court with all violence, no mediation of Lords or friends could pacifie him, till at last the Earle of *Doncaster* told him, That he would complaine of him to the King, if he would not cease prosecuting Master *Ash*, since he preached by the Lord *Brooks* command, and at his, and other Lords intreaty; hereupon the Bishop leaving the Chaplain, falls upon the Churchwardens, fines them forty shillings a man, injoynes them publick Pennance in the Church, to aske God and the Bishop forgiveneſſe, and to confeſſe that their pennance was just; O pride! O tyranny.

The Doctor could not pray without booke.

When the Religious Lord *Vere* was suddenly struck with deaths arrow, at Sir *Henry Vanes* Table at White-Hall, as he sate at Dinner, and carried from thence into a Withdrawing Chamber, where he dyed; a Grand Doctor of Divinity, (one of the Kings Chaplaines) being there present, was upon this unexpected occasion desired to kneele downe and pray with the Company; the Doctor hereupon calls for a Common-prayer Booke, and answer being made that there was none present,

preſent, he replyed, that he could not pray without a Book; whereupon a Knight there preſent tooke him by the Gowne, and forced him to kneele downe, telling him, that my Lord was dying, and he muſt needs ſay ſome Prayer or other; upon this he begins, *Our Father which art in heaven*, for other prayer could he ſay none; which the Knight hearing, bade him hold his peace, for my Lord was dead, and he was but a dead Divine, who knew not how to pray.

He that ſtopt other mens mouthes, had at laſt his owne ſtopt with a vengeance.

Thomas Arundell Arch-Biſhop of *Canterbury*, a grievous perſecutor of Gods people, and a great ſuſpender and ſilencer of his Miniſters; who occupying his tongue, braines, and Epiſcopall power, to ſtop the mouthes, and tye up the tongues of Gods Miniſters, and hinder the preaching and courſe of Gods Word, was by Gods juſt Judgement ſo ſtricken in his tongue, that it ſwelled ſo bigge, he could neither ſwallow, nor ſpeake for ſome dayes before his death; and ſo he was ſtarved, choked, and killed by this ſtrange tumour of his tongue.

A true Slave.

There was, not long ſince, in the Towne of *Ipſwich* an old man, who was ſo extreamly baſe and miſerable, that he lived in a moſt ſordid manner, not allowing himſelfe convenient neceſſaries, either for back or belly, but would walke Horſes at Innes, begge his victuals up and downe the Towne, and weare ſuch old rotten Canvaſe Jackets, and Breeches, as the Sea-men threw away; when this wretch was dead, his two Sonnes, who were newly come from Sea (knowing that their Father had money, though he would never part with a farthing to them) fell a ranſaking the houſe, and at laſt they found what they lookt for, though the quantity farre exceeded their expectation; the neighbours that came into the houſe with them ſtood amazed to ſee ſo much money in ſuch a mans houſe, the two Sons leapt up and downe for joy, and one clapping the other on the back, ſaid; Faith ſirrah, was not this a true Slave?

Cardinall Pools *anſwer to a Figure-flinger*

One that pretended skill in judiciall Aſtrologie, came to Cardinall *Poole*, telling him, that he had been calculating of his Nativity; the Cardinall askt him, What he meant by his

his nativity? The Astrologer answered, his Birth, under what Planet he was borne, and what Fortunes would befall him, which he said, he had gathered from the Starres, and Cœlestiall houses; Tush, replyed the Cardinall, I have been borne againe since then.

How to deale with crafty sinners.

The Lot when it was directed against *Achan*, first it fell upon the Tribe; secondly, it fell upon the Family; Thirdly, upon the Houshold; and lastly, upon the person of *Achan*; he hid his sinne ever till it lighted upon him. So, the crafty sinner is not moved, when the threatning is given out generally against the Nation; neither when it is given out against the City where he dwels; nor when it comes to his Family, till in particular it come to his Person, and till it be said to him, *Thou art the man.* Sin is a shameless thing, yee may spit seven times in the face of it, before it blush.

A covetous man is like a Christmas Box.

The covetous man is like a Christmas Box, whatsoever is put into it cannot be taken out, till it be broken; he soaketh up the waters of riches like a Spunge, and till death doth come and squeeze him with his Iron

grasp,

graſpe, he will not yeeld one drop of that which he hath received.

'Tis hard to know a mans diſpoſition till he be out of check.

'Tis ſaid of *Tiberius*, that whilſt *Auguſtus* rul'd, he was no wayes tainted in his reputation; and that whiles *Druſus* and *Germanicus* were alive, he feigned thoſe vertues which he had not, to maintaine a good opinion of himſelfe, in the hearts of the people; but after he had got himſelfe out of the reach of contradiction and controulment, there was no fact in which he was not faulty, no crime to which he was not acceſſary,

Love me a little and love me long.

'Twas a witty reaſon of *Diogenes*, why he askt a half penny of the thriſty man, and a pound of the prodigall; the firſt he ſaid, might give him often, but the other, ere long, would have none to give.

Curſt Cowes have ſhort hornes.

Fœlix Earle of Wartemberg, ſitting at ſupper with many of his friends, it hapned that ſome at the Table fell into diſcourſe of *Luther*, and the peoples generall receiving of his Doctrine; upon which the Earle ſwore a great

great Oath, that ere he dyed, he would ride up to the ſpurs in the bloud of the *Lutherans*; but the very ſame night God ſtretched out his hand ſo againſt him, that he was choaked with his owne blood.

Martin Luther *the famous Inſtrument of Gods glory, liv'd and dyed a very poore man.*

Luther being very ſick, and expecting death, (though it pleaſed God he recovered that fit) he made his Will concerning his Wife and Children, after this manner; Lord God I thank thee, that thou wouldeſt have me live a poore and indigent perſon upon earth, I have neither houſe, nor lands, nor poſſeſſions, nor mony to leave; thou haſt given me Wife, and Children, them I give back unto thee; nouriſh, teach, and keep them (O thou the Father of Orphants, and Judge of the Widow) as thou haſt done unto me, ſo doe unto them.

Rulers ſhould ever be at leaſure to doe Juſtice.

An old Woman complaining to *Adrian* the Emperour of ſome wrongs done to her, the Emperour anſwered, he was not at leaſure to heare her; to whom ſhe replyed, That then he ought not to be at leaſure to be Emperour; where-with *Adrian* was ſo affected, that he not only righted her wrongs preſently,

ſently, but alſo ever after was more diligent to heare his ſubjects Cauſes.

Luthers *Epitaph by* Theodorus Beza.

Rome *tam'd the world, the Pope tam'd* Rome *ſo great,*
Rome *rul'd by power, the Pope by deep deceit;*
But how more large, than Theirs, was Luthers *fame,*
Who with one pen, both Pope, and Rome *did tame?*
Goe, fixious Greece, *goe tell* Alcides, *then,*
His Club is nothing to great Luthers *Pen.*

A Propheſie accompliſhed moſt exactly forty yeares after it was uttered.

Spotſwood Arch-Biſhop of Glaſgow, having procured the impriſonment and condemnation of one Mr. *Welſch*, and other godly Miniſters in Scotland, Anno 1605. Maſter *Welſch* writes, out of priſon, a Letter to the Lord *Levinſton* of Kilſyth, wherein he Propheſieth, not only the utter aboliſhing of Epiſcopacy, but the down-fall and ruine of that great Prelate and his Family, in theſe words; Sir, I am farre from bitterneſſe, but here I denounce the wrath of an everlaſting God againſt him (meaning *Spotſwood*) which aſſuredly ſhall fall, except it be prevented; Sir, Dagon ſhall not ſtand before the Arke of the Lord, and thoſe names of Blaſphemy that he weares

weares of Lord-Biſhop, and Arch-Biſhop, will have a fearefull end. Not one word of this is fallen to the ground, for Epiſcopacy is now aboliſhed there, as all men know; and for that part of the Propheſie which concernes *Spotſwood* himſelfe; even in the top of all his honours, when he had come up to be Arch-Biſhop of St. *Andrewes*, and Chancellor of the Kingdome, he was caſt out of Scotland, and dyed a poore miſerable man at *London*, having not a ſix-pence of his owne to buy bread, while he liv'd, nor to bury him when he was dead, but as it was begg'd at Court. The evident hand of God lighted on his Poſterity; his Lands of Darfie (all the conqueſſe he was able to make to his eldeſt Son Sir *John Spotſwood*) is ready to be ſold, and that branch of his poſterity to goe a begging; his ſecond Son, Sir *Robert Spotſwood*, Preſident of the Colledge of Juſtice, for his Treaſon againſt Scotland, did dye miſerably upon a Scaffold at St. *Andrewes*, an obdurate impenitent man; his Brother, the Biſhop of Clogher, was caſt out of his great eſtates in Ireland, and in his extreame old age, forced to teach Children in Scotland for his bread; but being unfit for that imployment, he went to *London*, where he was long a Suitor for the meaneſt place in the Miniſtry, that he

he might be kept from ſtarving, but could not obtaine it.

Learning is to be preferred before Honour.

The Emperour *Sigiſmond* having Knighted a Doctor of the Civill Law, this new Knight preſently leaves the ſociety of his old fellow Doctors, and keeps company altogether with the Knights; which the Emperour obſerving, called him foole, for preferring Knight-hood before Learning, ſaying; That he could make a thouſand Knights in one day, but not a Doctor in a thouſand yeares.

The ingenuity of a Scotch Colonell.

A Scotch-man newly come over to Utrecht, and preſenting himſelfe to Colonell *Edmunds* his Country-man, told him, That my Lord his Father, and ſuch & ſuch Knights and Gentlemen his Couſens were all in good health; the Colonell turning to the Gentlemen that were in company with him at that time, ſaid, Gentlemen, beleeve not one word he ſaith, my Father is but a poore Baker of Edenborough, and workes hard for his living, whom this Knave would make a Lord, to curry favour with me, and make you beleeve I am a great man borne.

Truth

Truth & Error elegantly compared to Tamars twotwins,
Gen. 38. *in a Sermon before the Parliament.*

The different judgements of Profeſſors throughout the Land, ſhew that our Church hath Twins in her wombe; ſo much of Truth as hath been already owned by the Parliament, *Zarab*-like hath put forth the hand; none can ſay, but this came out firſt, for you have marked it with the ſcarlet thred of a Civill Sanction; yet is there a *Pharez*, a Diviſion, or Separation (as the word properly ſignifies) whoſe breakings out are notoriouſly knowne, as alſo his challenge of Primogeniture: Our hopes are, that *Zarab* will in due time be fully borne, notwithſtanding this interpoſition; and that you will ſay to the Party that ſeparates in Doctrinall Principles, by maintaining opinions that are deſtructive, and prey upon the vitall ſpirits of Religion, as the Mid-wife then did to *Pharez*; upon thee be this breach, and not upon us; may it never come to be upon you, may you never come to be partakers of other mens ſins in ſo high a degree. Hitherto the damnable Hereſies; and daring Blaſphemies which have been vented every where, may be thought to ſtand on the private account of ſuch as vent them; but if repreſentative *England* (which

(which God forbid) ſhould eſpouſe their Crimes, by over-much connivence at them, the guilt would then become Nationall, and too heavie for us to beare.

A comfort for poore faithfull Miniſters.

As Chriſt, and all his Apoſtles were poore, in reſpect of worldly goods; ſo for the moſt part, the moſt eminent Miniſters of the Goſpel have been men of meane conditions, as to worldly eſtates; *Martin Luther* had neither lands, nor houſes, nor mony to leave his Wife and Children when he dyed; *Calvins* Inventory (Library and all) came not to ſix ſcore pound; Mr. *Perkins* dyed a very poore man, Mr. *Ainſworth* (even while he wrote his excellent commentary upon the *Pentateuch*) had but nine-pence a week to live on; Mr. *Samuel Herne*, when he dyed, left a Wife, and many ſmall Children, without any meanes to maintaine them, Mr. *Dod*, for many yeares together, had nothing to live on but providence; whether this were from their neglect of worldly incombrances; or from the worlds not favouring ſuch men; or from the wiſdom of God, that the world ſhould not charge them with Covetouſneſſe; or, for that God would have them live by faith; or to teach, that the Servant is not above his Maſter; or

to

to ſhew that Gods love is not to be meaſured by worldly diſpenſations; or, laſtly, That they might not be inſnared with the things of this life; whether (I ſay) it be for theſe, or ſome other reaſons, that God is pleaſed to keep his moſt faithfull Servants upon ſuch ſhort commons, feeding them (as it were) from hand to mouth, keeping them ſhorter then many others, that doe him farre leſſe ſervice, is hard to ſay.

They that have money, and will not imploy it, deſerve to have it taken from them.

Dionyſius the elder, being advertiſed of one that had hidden great ſtore of money, commands him upon paine of death to bring it to him; which he did, but not all; but with the remainder he went and dwelt in another Country, where he bought an Inheritance, and fell upon ſome imployment; which when *Dionyſius* heard, he ſent him his mony againe, which he had taken from him, ſaying, Now thou knoweſt how to uſe riches, take that I had from thee.

A Luxurious Nation will ſoone overthrow it ſelfe.

Philip King of Macedon making war upon the Perſians, underſtood that they were a

people which abounded in all manner of delicate Wines, and other waſtfull expences; whereupon he preſently with-drew his army, ſaying, It was needleſſe to make war upon them, who would ſhortly over-throw themſelves.

A ſpeedy returne of prayer.

Upon the firſt of *Auguſt*, 1649. a generall day of Humiliation for *Ireland* was appointed to be kept thoroughout *England*; at that time the Enemy was maſter of all *Ireland*, excepting London-Derry, and Dublin, both which places were ſtraitly beſieged, and almoſt brought to the laſt caſt; it pleaſed God, the very next day after our Faſt, to give our ſmall Forces there ſuch a miraculous Victory, and the Rebels ſuch a ſhamefull defeat, that the like (by ſo unlikely meanes) hath ſcarce been known. God was ſeene in the Mount, and his peoples extremity was his opportunity.

A pretty device to couſen Conſcience.

Many Ships of ſeverall Countries lay long wind-bound at Alexandria, at laſt the wind came faire, upon a Saturday morning, which made the Sea-men hoyſe up ſayles and away; amongſt the reſt there was a Jew, who was Maſter

Maſter of a Ship, but he durſt not ſtirre that day, becauſe it was the Jewes Sabbath; yet loath he was to miſſe ſuch an opportunity, and to loſe the company of his conſorts; wherefore he hires a couple of Janizaries to beat him a ſhip-board, and to force him out of the Harbour with the reſt of the Fleet, that ſo he might pretend an unavoydable neceſſity.

A witty trick of a blinde man.

A blinde man that by long begging had gotten a good quantity of money, which he changed into Gold, and fearing leaſt he might be couſened if he kept it about him, intended to hide it ſomewhere in the ground; To which purpoſe he acquainted a neare Kinſman of his with his riches and intendment, deſiring both his ſecreſie and aſſiſtance, who promiſed him both; ſo one night they went and hid the Gold in a convenient place, where the blinde man might eaſily of himſelfe finde it when he pleaſed; a while after the poore man goes in the night time, to feele if his Treaſure were ſafe, but comming to the place, and opening the hole, he found that the Gold was gone; he preſently conceits that his Kinſman had deceived him, to whom going the next day, inſtead of com-

ing

plaining of his losse, or challenging him for his money, he told him, that he had some more Gold, which he thought best to put to the other, and hide all together in the same place, desiring him to goe with him at night for that purpose; which his Cousen promised to doe; but before the houre appointed, his Cousen carries the bagge back to the place where it was formerly hidden, and leaves it there as at first, supposing that he should have it againe with advantage; so when night came, away they went to the place, the Kinsman opens the hole, and taking out the purse gives it to the blinde man, who, by counting the peeces, findes his just quantity he had put in, and instead of putting in the other Gold, as he pretended, he puts the purse up into his pocket, saying, he would dispose of it in some other place; and thus this blinde man cousened his Cousen.

The industriousnesse of Peter Ramus.

Peter Ramus from his youth to his dying day, never used, by his good will, any other bedding then Straw, and in his Studies so watchfull he was, that if he heard in the morning the Smiths, or Carpenters, or any other Artisans at work before he were stirring, he would blame himselfe of negligence and

and ſloathfulneſſe, that they ſhould prevent him, and be more diligent in their Mechanicall Trades, then he in the ſtudy of the Liberall Sciences.

An impregnable place taken by a fine Stratagem.

The Iſland of Sarke joyning to Garneſie, and of that Government, was ſurpriſed by the French, and could never have been recovered againe by ſtrong hand, having Corne and Cattle enough upon the place, to feed ſo many men as would ſerve to defend it; and being every way ſo unacceſſable, as it might be held againſt the great Turke; yet by the induſtry of a Gentleman of the Netherlands (in Queene *Maries* time) it was in this ſort re-gained. He Anchored in the Roade with one ſhip of ſmall burden, and pretending the death of his Merchant, beſought the French, being ſome thirty in number that held the place, that they might bury their Merchant in hallowed ground, and in the Chappell of that Iſle, offering a Preſent to the French, of ſuch things as they had aboard; whereto (with condition that they ſhould not come a ſhoare with any Weapon, no not ſo much as with a Knife) the Frenchmen yeelded; then did the Flemings put a

Coffin into their Boate, not filled with a dead Carkaſſe, but with Swords, Targets, and Harquebuſſes; the French received them at their Landing, and ſearching every of them ſo narrowly as they could not hide a Pen-knife, gave them leave to draw their Coffin up the Rocks with great difficulty; ſome part of the French tooke the Flemiſh Boate and rowed aboard the ſhip to fetch the commodities promiſed, and what elſe they pleaſed; but being entred they were taken and bound; the Flemings on the Land, when they had carried the Coffin into the Chappell, ſhut the doore to them, and taking their Weapons out of the Coffin, ſet upon the French; they run to the Cliffe, and cryed to their company aboard the Fleming, to come to ſuccour them, but finding the Boat charged with Flemings, yeelded themſelves and the place.

The Service-booke and Ceremonies pleaſing to Papiſts.

When Queen *Elizabeth* came to the Crown, bloody *Bonner* Biſhop of London was depoſed, and clapt up in priſon; a friend of his comming one day to viſite him, he asked how the world went abroad, and what kinde of Service the Proteſtants uſed in *Pauls*, and other Churches? his friend told him, that they

they had the Maſſe ſtill (meaning, the Booke of Common Prayer) and Organs, and Coaps, and Surplices, and Singing-men, and the like; nay (ſaid *Bonner*) if they taſte of our Broth, I doubt not but ere long they will eate of our Beefe.

A Butcher of Norwich Churched.

A Butcher of Norwich being dangerouſly goared in his bowels by a Bull, lay a long time before he could be recovered; but being at length cured, he ſent to the Miniſter of his Pariſh, to deſire that thankes might be given to God, in the Congregation, for his great deliverance; the Miniſter was ſo devout an obſerver of the Booke of Common Prayer, and of Biſhop *Wrens* injunctions, that he would not uſe any other prayer then what that Booke afforded; and ſo, when the man was come into the Church, he turnes to the forme of Thankſgiving for Womens deliverance from the paine and perill of Childebirth, which he made to ſerve the turne for that time; and ſo the Butcher was ſufficiently Churched.

A gracious providence.

A Miniſter ſeeing ſome of his Pariſhioners ſhooting at Buts upon a Lords day, went to

admoniſh them to forbeare, telling them the danger of prophaining that day; ſome of them cryed out, That the King had granted liberty for that, and other Sports, and they would take it; the Miniſter replyed, that though the King diſpenſed with it, yet the Law of God forbids it, ſaying, that we ought to obey God rather then man; ſhortly after, many Articles of Inconformity were exhibited into the Neccleſiaſticall Court againſt this Miniſter; and amongſt the reſt, that he ſaid, He cared not for the Kings Lawes; and this was ſubſcribed under the hands of two of thoſe principall Archers. Upon this a Commiſſion was ſent downe, with Commiſſioners, Proctors, and a Notary to examine Witneſſes, upon the place, about theſe Articles; ſome few dayes before the ſpeeding of this Commiſſion, one of the forementioned Archers lying upon his Deathbed, and much troubled in minde, could not be ſatisfied till he had ſpoken with the Miniſter, who comming to him, he deſired pardon of him, for the great wrong he had done him, in ſetting his hand to a falſe accuſation, ſaying, in the preſence of many Neighbours, that he was ſo threatned by the Apparator, and others, that he was forced (though againſt his Conſcience) to doe as he did; but

the

the other Witneſſe that had ſubſcribed this dangerous Article (as 'twas made, and poſſibly in thoſe times might have proved ſo) he ſtands to what he had done, and ſaid, he would ſweare it upon all the bookes in England; but when the Commiſſioners were come to Towne, and ready to fall upon the buſineſſe, his heart began to ſmite him, and taking an honeſt neighbour with him, came to the Miniſter, cryed him mercy, and denyed that ever he had heard him ſpeake ſuch words; this being knowne to the Proſecutors and Commiſſioners, they put up their Pipes, and away they went like Knaves as they came.

A pretty waggiſh trick.

Three Cambridge Schollars ſitting up late one night at Cards, in their chamber, he who had won the others money, began to complaine that it was late, and time for them to give over; his Companions urged him to play ſtill, but he pretending to be very weary, would play no more, but goes away to bed; his fellowes continued playing ſtill, hand to hand; who when they perceived the other Schollar to be faſt aſleep, they put out the Candle, drawing the window curtaines ſo cloſe that no light at all could be ſeene; and

and on they went with their Game, ſometimes wrangling, and ſometimes chaſing ſo loud, that they wak't him that was at bed; who looking up, and perceiving no light, askt them if they were mad to play in the darke? but they were ſo earneſt in their play, that they ſeemed not to minde him; whereupon he ſits up in his bed, asking them ſeriouſly, whether they could ſee to play or no? and deſired them for Gods ſake, to tell him, whether there were any light in the chamber? being thus earneſt, they anſwered him, and ſaid, that though he had won their money, he needed not to jeere them; he proteſted that he did not jeere, but was in good earneſt, and that, if they had any light he was blinde, vowing that he could not ſee one bit; whereupon they roſe from the Table, and came to the bed ſide, one of them asking him, if he did not ſee them now, nor the candle in his hand? no truly, ſaid he, I can ſee nothing at all; then ſaid the other Schollar, his eyes to ſee too are as cleare and good as any of ours; at which words the poore Schollar burſt out a weeping, ſaying, that he was ſtone blinde, and what ſhall become of me? This is a Judgement of God upon me for ſpending my time in play, as I have done, and for being ſo covetous to win other mens money;

then

then he prayed one of his Chamber-fellowes to reach him his breeches, which having, he put his hand into his pocket, and gave them all the money which he had won of them; the other Schollars ſeeing their plot had taken ſo well, thought good to keep their companion no longer in blindneſſe, but lighting their candle againe with the Tinder-box, the young man forth-with recovered his ſight.

Some mens ſins goe before-hand to Judgement.

One Mr. *W.* was very buſie in proſecuting an Indictment againſt his Miniſter at a Quarter Seſſions, for omitting the Croſſe in Baptiſme; and being a man in high favour with the Juſtices, he made no queſtion of prevayling; at night (according to his uſuall manner) he fals to drinking, till he was ſo extreame drunke that he was faine to be carried home; in the morning his Wife began, mildly to blame him for his acting againſt the Miniſter the day before; at which hee, with fearefull Oathes ſwore, that he would ſoone rid the Towne of the Puritan; but behold the hand of God! This wretched man, as he was about to riſe, and having put one arme in his Dublet (even as the Oathes were ut te-

uttering) he was taken ſpeechleſſe, yea and ſenceleſſe, and ſo inſtantly dyed.

Lilly *a grand Impoſter.*

Mr. *William Lilly*, whom the Fools of this Generation ſo much flock to, did in his Prognoſtication of 1644. poſitively ſay, that Prince *Rupert* ſhould not live beyond the 28th. yeare of his age; which he pretends to know by the Stars, and affirmes with as much confidence as if he meant to be his Executioner; but *Rupert* is now above thirty, and herein *Lillies* wit-craft fayl'd him; he that will obſerve his cunning Predictions, and note how oft he failes, ſhall finde him a moſt notorious Juggeler, and deceiver of the people, even to the ſhame of our Nation, and the ſcandall of Religion. The Learned *Spanhemius* ſaith truly of ſuch kinde of men; That they doe extreamly offend againſt the Divine providence of God; againſt the tranquility of Common-wealths; againſt the Liberty, Quiet, and Conſciences of men; and therefore ought to be baniſhed out of all Common-wealths, and Chriſtian Societies: To which may be added the Judgement of Saint *Auſtin* (in his excellent Book, *De civitate Dei*) who ſaith, That Chriſtians ought chiefly to beware of ſuch Aſtrologers, as Prognoſticate things that come

come to paſſe; for when ſuch Predictions fall out truly, it is a ſigne that they which utter them, are in confederacy with ſome evill Spirits, by whoſe helpe they fore-tell future events, and not by Art, or any thing found in the Stars, as they pretend.

The fruite of Covetouſneſſe.

When *Baldwine* King of Jeruſalem beſieged Askelon, he promiſed the ſpoyle of that City to the Knights Templers, whereof a part of his Army then conſiſted; an aſſaultable breach being made, the Templers firſt entered, who conceiving they had enough to weeld the worke, and maſter the place, ſet a Guard at the breach, that no more of their fellow Chriſtians ſhould come in to be ſharers with them in the booty; but their Covetouſneſſe coſt them their lives; for the Turkes contemning their few number, put them all to the Sword; yet at laſt the City was taken, though with much difficulty.

A right Counſellor rare to finde.

Alphonſus King of Spaine comming very young to the Crowne, ſome adviſed that ſeven Counſellors might be joyned to governe with him, who ſhould be men fearing God, lovers of Juſtice, free from filthy Luſts, and ſuch

ſuch as would not take bribes; to which *Alphonſus* replyed; If you can finde out ſeven ſuch men, nay, bring me but one ſo qualified, and I will not only admit him to governe with me, but ſhall willingly reſigne the Kingdome it ſelfe to him.

Courtiers are uſually Flatterers.

Ariſtippus the Philoſopher, ſeeing *Diogenes* waſhing of Herbs for his Dinner, ſaid, If *Diogenes* knew how to make uſe of Kings, he need not live upon raw Herbs as he doth; to which *Diogenes* replyed, That if *Ariſtippus* could content himſelfe with Herbs, he needed not to turne Spaniell, or to flatter King *Dionyſius* for a meals meate.

The peoples rage, and Gods juſt hand againſt a wicked Tyrant.

Leander in his deſcription of Italy, ſaith, That in Spoleto (the chiefe City of Umbria) there was a ſtrange Tyrant, who in the time of his proſperity contemned all men, and forbare to injure none that came within his clawes, eſteeming himſelfe ſure enough for ever being called to account in this life, and for the next he cared little; but God upon the ſuddaine turned upſide downe the wheele of his felicity, and caſt him into the peoples hands;

hands; who tooke him and bound his naked body upon a planck in the Market-place, with a Fire, and Iron Tongs by him, and then made Proclamation; That ſeeing this man was not otherwiſe able to make ſatisfaction for the publique injuries he had done, every private perſon injured by him, ſhould come in order, and with the hot burning Tongs there ready, ſhould take off his Fleſh, ſo much as was correſpondent to the injury received, as indeed they did, untill the miſerable man gave up the Ghoſt.

A wonderfull Earth-quake.

In the yeare one thouſand five hundred ſeventy one, there hapned a moſt terrible Earth-quake in the County of *Hereford*, neare the Towne of Kinaſton, which Maſter *Cambden* relates after this manner; Upon the twelfth of *March*, about ſix of the Clock in the evening, the earth opened, and a Mountaine, with a Rock, upon which it was ſciuated, after a hideous noyſe, and ſtrange craſh, that it was heard by the Neighbours a great way off, raiſed up it ſelfe, as if it had awakened out of a profound ſleep, and forſaking his deep bed below, mounted up into a higher place, carrying with it the Trees which were rooted thereupon, the Shepheards Tents, and the

the flocks of Sheep feeding thereon; ſome Trees were almoſt quite covered with earth, as if they had but newly taken roote there; it left in the place from whence it departed an overture of forty foot wide, and eighty ells long, the whole field was about twenty Acres; it over-threw a little Chappell neare unto it, carried from the Eaſt into the Weſt, a Yew-tree, which was planted in the Church-yard, and with its violence, drave up before it High-wayes, with Shepherds Caves, with Plants and Trees that were thereon; it made Mountaines level, and arable grounds mountainous, as if then they had took their beginnings. And thus from Saturday night, untill munday noone following, it reſted not, till at laſt, as if it were then tyred with the long way, and wearied with its weighty burden, it ſetled and became quiet.

Great Theeves condemne little Theeves.

† A poore Sea Captain brought before Great *Alexander* for Piracy, confeſſed his fault, and ſaid; Indeed I am a Pirate, becauſe I preyed upon ſome poore Fiſher-men in a Cock-boat; but if I had ſcoured the Seas as thou haſt done, and robb'd all the world with a Navie

Navie and an Army, I had been no Pirate, I had been an Emperour.

The foundations of Religion are not to be removed.

Almerick King of Jeruſalem, demanded of *William* Arch-Biſhop of Tyre, how the Reſurrection of the Body might be proved by reaſon? hereat the good Biſhop was much diſpleaſed, as counting it a dangerous queſtion, where-with one removeth a foundation ſtone in Divinity, though with intent to lay it in the place againe. But the King preſently proteſted, That he demanded it not out of any diffidence in himſelfe about that Article, but in caſe one ſhould meet with a ſturdy man, who would not truſt Faith on her ſingle Bond, except he have Reaſon joyned for ſecurity with her. Hereupon the Arch-Biſhop alleadged many ſtrong arguments to prove it, and both reſted well ſatisfied.

Rich men ſhould help their poore Kindred in their calling, but not take them from their profeſſion.

When one, being an Husband-man, claimed Kindred of *Robert Groſthead* Biſhop of *Lincolne*, and thereupon requeſted favour of him, to be-

ſtow an Office upon him; Couſen (quoth the Biſhop) if your Cart be broken, ile mend it; if your Plow be old, ile give you a new one, and Seed to ſow your Land; but an Husband-man I found you, and an Husband-man ile leave you.

A mannerly anſwer of a young Gentleman.

King *James* asking a young Gentleman what kin he was to ſuch a Lord of the ſame name, the Gentleman anſwered, That his elder brother was his Couſen German.

Of one that preached well, but lived ill.

It was ſaid of one that was an excellent Preacher, but a very bad liver, That when he was out of the Pulpit it was pitty he ſhould ever goe into it; and when he was in the Pulpit, it was pitty he ſhould ever come out of it. And of another of the ſame kinde it was ſaid; That they who did not know him, would thinke he were in good earneſt, when they heard him preach.

Martiall Diſcipline is very ſtrict.

There was a *French* Souldier, that mounted a Bulworke of a Fort which was beſieged, by whoſe valiant example the Fort was taken, for which peece of good ſervice Marſhall *De Thermes* the *French* Generall Knighted him, but within an houre after he hanged him, becauſe he did it without command.

FINIS.

Errata.

PAge 19. line 6. read *Trajane*, p. 53. l. 5. r. *Libera*, p. 140. l. 11. r. *uttered*.

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